CHRISTIAN REGISTER.

VOL. XXIV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 18.

"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, MAY 3, 1845. DAVID REED, PROPRIETOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT No. 1 WATER STREET,
(Near Washington Street,) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

THE PRESENT LIFE, A STATE OF PROBATION.

It has ever, until recently, been the common belief of Christians that the life which now is, stands in relation to the future as *preparatory* or *probationary;* that, as childhood and youth, are preparatory to manhood and old age; the latter, taking, in a great degree, its condition and character from the former; so, it has generally been believed, that, the acts and habits of a man, during his mortal state, fix themselves as an impress upon him, and are carried with him, into the state immortal. This belief, has not been of a *sectarian* kind, confined to some *one*, some *few*, or even to *most*, religious denominations, but *general* and *universal*. It may now be some two hundred years, since the present antagonistic doctrine was first announced. But, it remained almost unknown, until some time within the present century. The anti-probation doctrine, however, is now boldly avowed and strenuously defended. Though, we would never condemn a doctrine, because it is *new;* and, though we undertake not to pronounce this new doctrine *to be false*, nor to dictate its rejection, yet, to our mind, it is incongruous and unsatisfactory. For our dissatisfaction, with this novel and bold tenet, we give the following reasons.

1. By this doctrine, the importance of the *Christian salvation*, is reduced down to *comparative* insignificance. The doctrine, assumes and alleges, that the death of the body, accomplishes such a change in the character of the soul, as to divest it of all the appetites and passions suited to the wants and relations of the present world, and, therefore, purifies it from all *the subjective* motives to transgression; that they came from the hand of the Creator, who made it His own image; that death, will, doubtless, be immediately followed by the redintegration, or *resurrection*. And, this, is assumed, to be the Scriptural *regeneration*. The soul, therefore, is thus born into the kingdom of God; is accounted worthy—meet—to enter 'that world and the resurrection of the dead' in which all its inhabiters are as the angels of light, 'the children of God, being the children of the resurrection;' that the mission of the Lord Jesus was, not to provide a resurrection-state for mankind, nor to make men fitted to enter it, but, *to announce the fact;* that he saves men only in a *declaratory* sense; that the resurrection was *a fact*, as certain to all men, previously to, and *without*, the mission of Christ, as it was, afterwards, and *with* it. This doctrine, is very explicitly stated, in a Sermon, preached and published, some years ago, by the Rev. Mr. Jones of Gloucester. All this, being admitted, it follows clearly and inevitably, that the salvation effected by Jesus Christ, our Redeemer, is confined *to the present world*. It is, strictly, *an earthly salvation*. It brings some to repentance and thus delivers them from *the stains and troubles*, which continuance in sin would have entailed upon them on earth. It, also, assures them, of their heavenly inheritance beyond the grave; and, thus, saves them from those painful *fears and doubts;* which, otherwise, would attend and annoy them. It is, thus, that faith *saves* the believer. And it is, also, thus, that unbelief *damns* him, who does not believe. The latter, walks in the darkness of a dread *uncertainty* and is thus *damned*. The former, walks in the light of a good hope and is thus *saved*.

The above, we think, to be a fair and just statement of the anti-probation doctrine. We have, certainly *intended*, that it should be candid and truthful. And, if such, the inference is plain, that the Christian salvation is of an earthly description. It saves no man *for the future state*. His happiness, *for the world to come*, was made as certain, in the decree of God, without the ministry of Christ, as it can be made by it. And, does not this view of the Christian salvation, reduce it to comparative insignificance! We submit the case to the impartial judgment of our readers.

2. The theory, under consideration, appears to be discrepant with many passages of Scripture, and even hostile to them. It assumes, that all the promises of the Bible, made to the virtuous and godly; and that all the threatenings, uttered against the wicked and ungodly; are limited *to the present life*. And, what is the bearing of such passages, of Holy Scripture, as the following:—'And fear not those, who kill the body, but are not able to kill the soul; but fear Him, who is able to destroy both soul and body in hell; yea, I say unto you, fear Him.' 'He that saveth his life, shall lose it; but he, that loseth his life, for my sake, shall *save it unto life eternal*.' 'The water, which I shall give him, shall be in him, a well of water, springing up *unto eternal life*.' 'My sheep, hear my voice, and I give unto them *eternal life*, and none is able to pluck them out of my Father's hand.' 'In the day, when God shall judge the secrets of men, according to the Gospel, preached by Christ and his Apostles, He will render indignation and wrath to every soul, which doeth evil, whether Jew or Gentile. But, to those, who have patiently continued in well doing, He will render *eternal life*.' 'I have fought a good fight; I have finished my course; I have kept the faith; henceforth, there is laid up for me *a crown of life;* and not for me only, but for all, who love his appearing.' 'Thou shalt be recompensed at the resurrection of the just.' A great many passages, equally in point, might be adduced. But we have not space to admit them. To our mind, all these texts, are *prospective of the future world*. They are not limited to earthly scenes. Is not *eternal life* something beyond the grave? Is not recompense at the resurrection of the just, something of an *unearthly* description? We commit them, without farther comment, into the hands of others for interpretation.

3. By this theory, *the evidences* of a future existence for men, are *almost eliminated* from the Bible. It assumes and alleges, that the kingdom of heaven is wholly in this world; of course, that *heaven* itself, is an earthly state of things; that the mansions in his Father's house, which Jesus promised to go and prepare for his disciples, and to which he would come and receive them, are *here on earth;* that the prevalence of Christianity furnishes them; it is here, that the Apostles, have their twelve thrones, on which they sit, judging the twelve tribes of Israel; that the marriage-chamber, in the parable of the virgins; the remuneration of the servants, in the parable of the talents and the pounds; and the judgment, with its issues, in the parable of the sheep and the goats, are all types and descriptions of things, *to be realized, on this, our earth*. Now, if all this, be conceded as truth, where is the Scriptural proof of *any* future existence, either *good or evil?* There is the declaration of our Savior to the Sadducees. 'Now that the dead are raised up, even Moses showeth at the bush, where he calleth Him the God of Abraham, of Isaac and of Jacob. He is not the God of the dead, but of the living. And they, who are accounted worthy of that world, and of the resurrection of the dead, neither marry, nor are given in marriage, etc.' But, if this text be left alone, it must occupy no other than a *precarious* standing. Its literal meaning may be explained away as easily as that of some other texts of Scripture. *The world* spoken of in the passage is *aionios, the age*. And the advocates of the theory under consideration, contend that the *aionian* world is *temporal*. That it is terminable and earthly. Where, then, in the Holy Book of Scripture, can we find any satisfactory evidence, that after a man dies, he shall again live?

4. The position assumed in the doctrine before us, that the subjects of the resurrection-state will be divested of all those appetites and passions which incite to transgression is not only assumptive and gratuitous, but also *improbable and unnatural*. Divest a man of all his appetites and passions, and *what is there left* of him? Can he either *love* or *be loved?* What is there in him, that is amiable or virtuous? There is no virtue—in our moral sense of the word—in *an instinctive* propensity. Unless a man governs and controls some natural inclination, some modification of self love, we do not account him virtuous. Why do we admire the Good Samaritan in the parable? It is on account of *the expense* at which he relieved the wounded man. Had no expense been demanded, the Priest and the Levite would, doubtless, have stopped on *the right* 'side,' and not have passed by 'on the other.'

Christians, perhaps, have never manifested more weakness, on any subject, than in their ideals and descriptions of heaven. According to these, saints in heaven, they have nothing *to do*, but to sing psalms; nothing *to learn*, for they know every thing; nothing *to desire*, for they want nothing; they engage in no enterprises, for there will be nothing for them to accomplish; they will help nobody, for none need their assistance; they will interest themselves in no one's condition, for none are subject to contingency and accident; they covet no honors, for each one will be king and high priest; they pity none, for nobody, but the damned, are miserable; and, over these, they will shout with joy and give God thanks. But, would such a heaven as this, make any true man happy? Would it really be *a higher* state of existence, than men now have in this world? Take from a man all his sensibilities—or all but one—and how much can his existence be worth? Admit, that he has no unsatisfied wants; at the same time, he can have but few and small enjoyments. Admit, that he has no temptation to steal, or to lie, or to commit lewdness, yet may he not be tempted to aspire to places of higher distinction? Was not 'pride the devil's sin?'

'Cromwell, I charge thee, beware of *ambition;*
By that sin, fell the angels.'

How men will be constituted in their redintegrated state, we pretend not to know. But, that they will be wholly divested of all those passions and sensibilities which now belong to them on earth, we cannot believe. It is an old mistake—and we had thought that the ages had outgrown it—that our material body was the seat and the source of all sin. Hence *the asceticism* of the Gnostic Christians; and *the monasticism* of the middle ages. But the doctrine has again come up, though unaccompanied with its first fruits. It is, we repeat, a manifest mistake; for *sensuality* is not the 'primum mobile' of all moral evil. Why were Cæsar and Napoleon, each the most mischievous man of his time? It was not because they were *sensualists*. There are *mental* sins, as many, perhaps, as *bodily* ones. Of the former description, are pride, envy, revenge, wrath, etc. Otherwise, there never had been 'war in heaven.' The soul, whose chief actuating motive is *ambition*, needs the discipline of some other agency, than that of death, to render it the pure vessel of true charity and holiness. It is the office of *truth*, not of *mortality*, to sanctify the human heart.

One brief question, and we then conclude; is not he, the most perfect and happy man on earth, who possesses the strongest passions, the most satisfied, under the best control?

S. F.

EPISCOPACY IN THE UNITED STATES.

The Journal of the General Convention just published gives the following statistics.

'Present numer of Dioceses 27. Number of Bishops 25. Number of Clergy 1240. Number of Communicants 72,099. Increase of Clergy in nine yerrs 477. Increase of Communicants in the same period 35,683. Deaths of Clergy about 10 annually.'

THEOLOGICAL MISCELLANY.

THE 'FREE CHURCH' IN SCOTLAND DEPUTATION TO AMERICA.

After having laid England under contribution in a way and to an extent quite enexampled, the "Free Church" sent a deputation across the Atlantic. Three of the number have returned, and various accounts have been given of their success. The probable results of their exertions are estimated at about £9000. Though this sum can scarcely be considered adequate to the labor its collection has cost, and though we believe it comes far short of the expectations formed regarding it, still it is sufficently large to excite some curiosity to know on what pretences it was obtained, and from what particular denominations it was principally drawn. From the accounts which appeared in the newspapers, considerable light was thrown on these points, and the comparatively small degree of success attained accounted for. These convinced us that the fact of the "Free Church" still clinging in theory to the principle of Establishments, had kept the contributions as low, while a systematic playing fast and loose with that principle, was the cause of their reaching even the height they did. For proof of this, we need only refer to the marked difference between the manner in which that principle was treated by Dr. Macfarlane in his letters to the Duke of Sutherland, and by Dr. Cunningham, when he underwent examination, and produced his credentials before the first meeting of American clergymen he addressed. The greater part of the subscribers to the "Free Church" fund, we also gathered from the same source, belonged to the more strictly Calvinistic denominations; and although we learned with extreme pain that any who hold the principles usually termed Voluntary, had been induced to give their aid to those who had so vilified them, yet we did firmly believe that all the more enlightened of our American brethren, and especially those whose religious sentiments are kindred to our own, had carefully abstained from giving any aid to this deputation. In this expectation, however, we have been disappointed. We have have been undeceived by reading an article in the *Free Church Magazine*, entitled "Notes on America, by one of the Free Church deputation," of which Mr. Chalmers is understood to be the writer. The Notes are confined to Boston. They contain little information on the peculiar object of his visit, except in one instance, to which we shall come presently. They consist of a general and highly favorable discription of Boston and its society, an account of the interior of the churches, and the mode of worship, and a rather elaborate explanation of the exact difference between the forms of Presbyterianism and Congregationalism which prevail in New-England. The writer seems to have been highly delighted with Harvard College, which he visited in company with Dr. Cunningham. He allows that "we have no such institution in Scotland," even though it is "in the hands of the Unitarians." Harvard and its supporters leads him to speak of Unitarians in general. Experience has taught us what to expect on such a subject from this quarter. We should not, therefore, have thought it necessary to allude to this fresh instance of that mixture of bad taste and bitter intolerance which usually prevails in such productions, had not a new element been here introduced. Our readers will be surprised to hear that this was possible. But so it is. From a mistaken notion of liberality, the Unitarians of Boston have given this member of the "Free Church" deputation an opportunity of proving that bigotry can render its victims as destitute of gratitude as they have ever been of generosity. We are told that our friends "are, however, in general very liberal, or rather latitudinarian in their views, and admit orthodox ministers into their pulpits. So far as we are concerned, they entirely sympathize with our movement in one aspect of it, as a struggle for the rights of conscience, and the liberty of the Church. Many of them, ministers and people, have been to hear us preach and speak,—some have given to our cause pretty handsomely,—and were we to ask them, they would not hesitate to give us an opportunity of preaching in their churches, and to their people."

Had this totally uncalled for act of liberality met with the return it all justice deserved, and which at almost any other hands it would have received, we are well aware that any remonstrance of ours would have passed unheeded. But the case is very different. Not only are the motives which prompted to this act not appreciated, but in the very form of acknowledgement, in the slighting words we have quoted, a tone of calm insolence and haughty superiority is obvious. This, however, is not all. A little further on he tries to make out that "the long prevalence of Unitarianism," is owing to its having been endowed by the State, in common with the other sects of New-England, the law having made it obligatory, till lately, upon all to support some religion, it being left to each individual to select which he chose. What will our too liberal friends say to what follows? "Hence many, being obliged at any rate to support some church, connected themselves with the Unitarians, as being likely to interfere the least with their repose, to be most indulgent to their worldly practices, and to admit of their possessing the form, without requiring of them the power, of godliness." This sounds rather oddly from one who asks support as the advocate of "the rights of conscience, and the liberty of the church!" But were the Unitarians of Boston so very ignorant of the character of the party whom this charitable gentleman represents, as not to know that the liberty for which they clamoured was *merely for themselves*, and the rights which they demanded such as could only have been granted at the expense of every free inquirer in this Scotland of ours! When the glorious sentiments which this man proves he at least cannot appreciate, fell from their lips, did no jarring note tell the attentive listener that selfishness had forced them to adopt the phrases, and that they were employed solely for selfish ends? But hear yea further this piece of still greater *liberality!* "I suppose that every intelligent defender of the Establishment principle would condemn the system of State support here formerly pursued, and would rather see no legal endowments at all, than have all *forms* of *error* equally patronized and maintained with *the truth*." That is to say, this new enforced of freedom of conscience would make it a test of a man's intelligence that he should think it sinful and unscriptural to support that form of belief which recommends itself to his reason and conscience, and right and Christian to compel him to support what he cannot believe.

To all this we need not add a single word, as we are fully convinced that should our Transatlantic friends become aware of the manner in which their unasked, and we think unrequired, aid has been received, they will scarcely be inclined to remember it with unmixed complacence. We will, therefore, close out remarks, as far as this view of the subject is concerned, with another quotation in the shape of a prophecy. "It (Unitarianism) is certainly declining, and by and by it will become weak, and quit the churches as it entered them; for many of the pulpits, now occupied by Unitarian ministers, were once in the possession of orthodox men, whom a decay of vital godliness supplanted by those who prophesied smooth things." The wish, truly, was father to his thought.

It may, however, be pleasing to such of our readers as some of our quotations have rather startled, to know that the vender of these calumnies has himself unconsciously furnished arguments, for their confutation. For instance, he tells us that "there are Unitarians churches in almost every place I have visited. They abound in Boston, and that body contains the fashionable, literary, and wealthiest portion of the community." It may surely be very fairly concluded from this, that a body so fashionable, and literary, and wealthy, will have some influence upon Boston society, and that if the customs and habits of that city are in any way peculiar, they must have had some share in their formation. Well, then, what does he say about this? "Boston, I may remark, is distinguished for the number, and extent, and variety of its religious, philanthropic, and scientific institutions. Fifteen thousand children receive in it an excellent education at the public expense. The classic schools are very superior, and every thing that the warmest piety, the most considerate wisdom, and the tenderest humanity can achieve, distinguishes its various charitable establishments. Certainly more people here seem to live for the purpose of doing good, and aim, in their habits, and employment, and the disposal of their property, at the advancement of the kingdom of Christ, and the welfare of men, than in any town of the same size I have visited." It is scarcely likely that institutions such as these, which must require large funds for their foundation and support, receive no aid from the wealthiest portion of the community." But, in truth, we do not require any inferences, however just, or any testimony even from such a witness, to repel the charges he has made. Nothing could convince us that the city in whose circle Channing, and Tuckerman, and Ware once moved, and in which their spirits will long be felt, and could be other than what the late quotations we have made prove it to be. This writer would fain throw discredit on the "high and beautiful morality," which, he affirms, has been *substituted* for "the distinguishing doctrines of the Gospel;" but while it bears such fruit as this, it will prove itself not to be "unsupported by Gospel motives," though it is "suited to the tastes of men," such as those who in Boston tread not unworthily in the steps of the departed great.

Were we to notice every thing objectionable in the "Notes," short as they are, we should trespass too much on our limited space; but this may be said, that in almost every statement which refers to Unitarianism, there is a misrepresentation! in nearly every sentance, an unworthy insinuation. [Christian Pioneer.

THE BOOK TRADE OF LEIPSIC.

'Leipsic, remarkable in contrast with Berlin, is a city of the middle ages—balconies projecting into the streets, old forms and fashions about the people, and their dwellings—nothing of the Parisian air, nothing of Frenchified German air about them. Every thing is downright German, and plain, unsophisticated German burgess style. This is the capital of the middle class of Germany—of the class which has nothing to do with nobility, or with military, or civil service as a way of living, which has not its great money merchants, bankers, contractors of loans, millionaires, like Frankfort; but has its very substantial, and some very wealthy, quiet-living burgesses. The traveller who could get into the domestic society of this town—which even native Germans cannot easily do—would see, it is said, more of old Germany, more of the houses, haoits, and modes of living of two centuries ago, than in any other place A very respectable people these Leipsicers are, and precisely because they affect to be nothing more. Their book-trade is of such importance, that the booksellers, of whom there are reckoned at the fairs about five hundred and sixty, and many of them settled in Leipsic, have a large exchange of their own to transact their business in. It is not, however, the printing and publishing in Leipsic itself, that is the basis of these book fairs, but the barter of publications between booksellers meeting there from different points. The bookseller, perhaps, from Liel on the Baltic, meets and exchanges publications with the bookseller, perhaps, from Zurich, gives so many copies of his publication—a dull sermon possibly—for so many of the other's—an entertaining novel. Each gets an assortment of goods by this traffic, such as he knows will suit his customers, out of a publication of which he could not, perhaps, sell a score of copies within his own circle; but a score sold in every bookselling circle in Germany, gets rid of an edition. Suppose the work out-and-out stupid and unsaleable, still it has its value; it is exchangeable, should it be only at the value of wrapping-paper, for works less unsaleable, and puts the publisher in possession of a saleable stock and of a variety of works. His profit also not depending altogether upon the merit of the one work he publishes, but upon the assortment for sale he can make out of it by barter, he can afford to publish works of a much lower class as to merit, or saleable properties, than English publishers. The risk is divided, and also the loss, and not merely divided among all the booksellers who take a part of an edition in exchange for part of their own publications, but in effect is divided among the publications. The standard work, or the new publication of an author of celebrity, pays the risk or loss of the publisher of the bad, unsaleable work, as by it he is put in possession of the former, of the more saleable goods. The loss, also, compared to that of an English publisher, is trifling; because although the German press can deliver magnificent books, yet the general taste of the public for neat, fine, well-finished productions in printing, as in all the useful arts, is not by any means so fully developed as with us, and is satisfied with very inferior paper, made of much cheaper materials. The publisher also is saved the very important expense of stitching, boarding, or binding all he publishes, by his own capital; the private buyer generally taking his books in sheets. The bound or made up books in bookseller's shops are but few, and generally only those of periodical or light literature. The advantage to literature of this system into which the book-trade has settled, is that hundreds of works see the light which, with us, would never get to the printing-house at all. The disadvantage is, that it encourages a prolixity of style, both in thinking and expression—two or three ideas are spun out into a volume, and literature is actually overwhelmed and buried under its own fertility and fruits. No human powers could wade through the flood of publication poured out every half year upon every conceivable subject. Selection even, in such an overwhelming mass is out of the question, unless the catalogue-selection of judging from the reputation of the author, that the book may be worth reading.' [Laing's Notes of a Traveller.

BISHOP BERKELEY'S APPEAL TO A SCEPTIC.

You are then a downright *Sceptic*. But, Sceptic, as you are, you own it probable there is a God, certain that the Christian religion is useful, possible it may be true, certain that if it be, the *Minute Philosophers* (by whom he means *Free-Thinkers*) are in a bad way. This being the case, how can it be questioned what course a wise man should take? Whether the principles of Christians or Infidels are truest may be made a question, but which are safest can be none. Certainly, if you doubt of all opinions you must doubt of your own; and then, for ought you know, the Christian may be true.—The more doubt, the more room there is for faith, a Sceptic of all men having the least right to demand evidence. But, whatever uncertainty there may be in other points, thus much is certain: either there is or there is not a God: there is or there is not a revelation: man either is or is not an agent: the soul is or is not immortal. If the negatives are not sure, the affirmatives are possible. If the negatives are improbable, the affirmatives are probable. In proportion as any of your ingenious men finds himself unable to prove any one of these negatives, he hath grounds to suspect he may be mistaken. A Minute Philosopher, therefore, that would act a consistent part, should have the diffidence, the modesty and the timidity, as well as the doubts, of a Sceptic; not pretend to an ocean of light, and then lead us to an abyss of darkness. If I have any notion of ridicule, this is most ridiculous. But your ridiculing what, for ought you know, may be true, I can make no sense of. It is neither acting as a wise man with regard to your own interest, nor as a good man with regard to that of your country.

BON MOT OF DR. SAVAGE TO GEORGE I.

Dr. Savage, who died Lecturer of St. George's, Hanover Square, had travelled in his younger days with the Earl of Salisbury, to whom he was indebted for a considerable living in Hertfordshire. He was a lively, pleasant, facetious old man. One day at the levee, George I. asked him how long he had stayed at Rome with Lord Salisbury? Upon his answering how long, *Why*, said the King, *you stayed long enough, why did not you convert the Pope? Because, Sir*, replied he, *I had nothing better to offer him.*

This story is told by Bishop Newton (in his own Memoirs), who succeeded Dr. Savage in the Lectureship.

ORTHODOXY.

Orthodoxy is a Greek word which signifies a right opinion: and hath been used by churchmen as a term to denote a soundness of doctrine or belief with regard to all points and articles of faith. But as there have been amongst these churchmen several systems of doctrine or belief, they every one assert for themselves, that they *only* are Orthodox and in the right; and that all others are Heterodox or in the wrong. So that what at one time and in one place hath been declared Orthodoxy or sound belief, hath at another time, and in another, or even the same, place, been declared Heterodoxy or wrong belief. Of this there are numberless instances in Ecclesiastical History; and we may only just take a transient view of the present Christian world to perceive many more instances of it subsisting at this day. What is Orthodox at Constantinople is Heterodoxy or Heresy at Rome. What is Orthodoxy at Rome is Heterodoxy at Geneva, London, and many other places. What was Orthodoxy here in the reign of King Edward the sixth, became Heresy in the reign of his sister Mary; and in Queen Elizabeth's time things changed their names again. Various was the fate of these poor words in the reigns of succeeding Kings, as the currents of Calvinism, Arminianism and Popery ebbed or flowed. But the boldest stroke for the alteration of the meaning of these words was struck about fifty years ago. Before that time Athanasianism, as contained in that wonderful creed which bears the saint's name, was esteemed by almost every party amongst us, to be the foundation, and the very standard of Orthodoxy; and the bare doubting of any point of it was deemed the greatest crime, and an effectual bar against all preferment in Church or State. But then Mr. Whiston, and some other bold spirits, arose, who confidently asserted that Arius was in the right, and Athanasius in the wrong: that the opinions of the former were the ancient Orthodox doctrines of Christianity, and those of the latter were new and Heterodox: and that the Athanasian Heresy was the occasion of all the mischiefs that have plagued the Church from the time of its first appearance to the present. The writings of these men have made a great alteration in the sentiments of the British nation. Athanasius hath since been losing credit every day; and the creed which bears his name is now very far from being respected as it was a century ago. For although there have been no public declarations made against it, many of the clergy show their dislike by neglecting to use it; and some of the most respectable of them have, in their private opinions, declared against it: and the intelligent laity everywhere show their disapprobation of it. So uncertain and fluctuating a thing is Orthodoxy. To-day it consists in one set of principles; to morrow in another. At Rome it is wrapped up in mystery. In Britain it is now set forth as the object of common sense and reason.

But so much hath been wrote upon the subjects of Orthodoxy, Heterodoxy, and Heresy by others, that I need not trouble my readers any farther about them. Were these words employed, as they ought, in distinguishing virtue from vice, and good from evil, they would admit of no variation, and be for ever taken in the same sense. But as they are used to denote *opinions* concerning the most incomprehensible subjects, no wonder that their meaning should be so often mistaken, and occasion so many endless and bitter disputes. [Dr. Robertson.

THEOLOGICAL SCHOOLS.

There should be more division of labor among our theological teachers. A singled epartment, as Ecclesiastical History, Church Government, or Pastoral Theology, is enough to engage all the time and energies of one man. Yet all this, and as much more as he can attempt to do, is usually devolved upon a single Professor. And the like is true of all his colleagues. Now it is idle to look for any important advances in a branch of science under such circumstances. The teacher must rely on what others before him have done in the same way, and his instructions have all the manner, and the efficacy of an "oft told tale." We can derive a lesson from abroad in this matter. The University of Halle has eleven theological teachers; that of Berlin has thirteen. But in this country, where the various demands upon the preacher call for a far more perfect preparation, we find two of our theological schools with one professor each, eleven of them with but two professors, fourteen of them with but three, five of them with but four only, three of them with five, and five is esteemed a full organization.

Manifestly then, in order to secure a higher standard of theological attainment, we must have fewer theological seminaries. To obtain a right division of labor, we must bring more of the laborers together. But there are other considerations which show that our theological schools are too numerous. Facilities for travel and communication are so improved, that distance is hardly to be regarded. Sectional tastes and prejudices from the same cause, are fast disappearing. We are every year becoming more and more one great national community. Hence a theological institution that may have been needed twenty years ago, is not therefore needed now. And if not otherwise plainly required, is plainly a nuisance, and ought forthwith to be abated by the good sense of the religious community. It may do some, even much good; but it does much more evil. It divides the sympathies and energies and resources which would hardly suffice, were they concentrated. It encourages a provincial prejudice and illiberality, hostile to worthy science, sacred or secular. It is obliged to underbid its neighbors with such newspaper expedients, as the "low price of board," or the "facilities for self-support," in order to obtain its students. And worse, when they are obtained, it can but miserably fit them for a work which demands every human preparation.—Theology suffers, the Church and the world suffer. We coolly complain of, and sneer at "Western Colleges;" but verily, we will do well to consider what may be said in respect to Eastern Theological Seminaries also.

But it may be objected that a reduction in the number of theological Seminaries would reduce the number of students of theology. Be it so. The less number would be of more enduring value. But it would not be so. The expenses incident to a course of study would be so diminished, and the study itself, in its object, would assume so much of its true character, that many would be drawn who are now denied or turn away.

It may be objected also that each party in our denominations must be represented in its own seminary. But this is the very way to perpetuate parties. If any theological scheme needs to be taught, there is a cheaper, more effective, and far more creditable way. Let its advocates establish a Professorship for it in some school already existing. Let the heresy be met on its own ground. Let the truth be asserted and maintained where it is most needed. And even though that ground be the seat of a University, and that University, with its theological school and libraries, in the possession of another denomination, we can devise no better course.—Objections indeed might be mentioned, but it deserves to be considered whether a single voice heard in the council hall of error, would not avail more for truth than an entire host at a distance. We would have the sound doctrine taught side by side with the false doctrine. We would have the truth laid parallel with the error, that the one might be measured by the other. Which ever of the two systems be the sound one, we should expect it to triumph. There is no cause of positive error more potent than negative ignorance. We should rejoice at the conflict. The truth, wherever it might lie, would shine the brighter for the blows. The inquirer's own mind would be liberalized, invigorated, and rendered more accurate.

We add then, that as a plain result from a reduction of the number of our theological schools, more efficiency for good would be given to those that might remain. Something like adequate libraries might be selected The necessary teachers might be sustained. More could be done to aid needy and meritorious students. In every respect the interests of theological science and education would be promoted. And surely the utmost regard for those interests is called for at the present time. [N. E. Puritan.

ANECDOTE BY WHISTON.

Soon after the Accession of the House of *Hanover* to the Throne, Sir *Joseph Jekyl*, that most excellent and upright Master of the Rolls, and sincere Christian; Dr. Clark's and my very good friend; had such an opinion of us two, that we might be proper persons to be made Bishops, in order to our endeavoring to amend what was amiss in the church; and had a mind to feel my pulse, how I would relish such a proposal, if it ever should be made me: my answer was direct and sudden; that I would not Sign the xxxix articles to be Archbishop of Canterbury: to which Sir Joseph replied, that Bishops are not obliged to sign those articles. I said I never knew so much before. But still I added, if I were a Bishop I must oblige others to sign them; which would go forely against the grain with me. However I added further, that supposing I should get over that Scruple, and esteem this act only as ministerial; which would by no means imply my own approbation, yet when I were a Bishop, I should certainly endeavor to govern my Diocese by the Christian rules, in the Apostolical constitution, and in St. Paul's Epistles to Timothy and Titus: which as they would frequently contradict the laws of the land, would certainly expose me to a Præmunire, to the forfeiture of all my goods to the crown, and to imprisonment as long as the King pleased. And this, concluded I, would be the end of Bishop Whiston. So I thought no more of it. I might have added also, what would for ever exclude me from a Bishopric in the present state of the Church, the 31st Canon of the Apostles. If any Bishop makes use of the rulers of this world, and by their means obtains to be a Bishop of a Church, let him be deprived and suspended, and all that communicate with him. See my Christian Discipline, page 56.

I conclude this matter with that very pertinent and emphatical reply, which a fellow of Emmanuel College in Cambridge made to a friend of his of the same College, when at the restoration; wherein by Mr. Baxters account 1890 clergymen [a prodigious number this] were deprived for non-conformity; he had been representing the great difficulties of conformity in point of conscience: concluding however with these words: *but we must live.* To which the other answered only, with the like number of words, *but we must die.* Than which a better answer could not possibly be given. [Whiston's Memoirs.

For the Register.

THE PASTOR'S REWARD.

'And you have decided Russell to accept the call of the parish of Lyburn.'

'Yes.'

'And your choice makes you happy I perceive."

'I hope to do much good,' answered Russell with sparkling eyes and an animated countenance. 'Perhaps I do anticipate too much. It is a beautiful spot; the people seem kind and gentle; there I hope to live, there die. I desire no change, let that be my abiding place, and when old (if God spares my life) I trust I shall dwell with those I have known and loved when young. I am already full of schemes and plans for my people, from henceforth my heart is among them and for my God and them alone.'

His aged companion made no reply, save by turning his eyes, from the enthusiastic face of the young man to the ground.

'My good Mr. Waters you look sadly on me,' added Russel, 'am I wrong in hoping much. Are we not told to hope all things.'

'Aye hope, hope on, but with fear and misgiving. This world is one of change and mutability. He who is loved to-day, may be hated to-morrow.'

Nay, there I cannot agree with you. The man who strives to do right and gains the love of his people once, thoroughly, cannot cease to be loved entirely, for a few errors to which all men are liable.'

'You speak like a young man as you are, and I like an old one,' answered Mr. Waters. 'You hope. I know. Listen. I had a brother; he was fifteen years my junior and I loved him as a father loves his child. He was all the world to me, mine only brother. Perhaps peculiar circumstances endeared him so much to me. I had been permitted to name him Stanley, after a loved but lost classmate, and my father with his dying breath gave him into my charge. Oh! he was a noble boy. His heart so pure, so true. He needed but little guidance or counsel. His ardent affection, his enthusiastic temperament, his high and lofty feelings, his earnest aspirations after truth and heavenly things, wrought a beautiful spell around him. He chose the church for his profession, but his inquiries led him to leave the English Church—our Church—and he became a dissenter. When he had finished his studies, he was called to the parish of Weston, where everything seemed to conspire to make him happy. It was distant from any society of the same sentiments as his own, but his own parish were warm in their expressions of kindness and love. He married his Mary and there settled. He labored diligently and with a hopeful, trusting spirit. His letters told of his plans and labors. His Sunday School, his library, his lectures, all for the improvemsnt of his people and their children. In them he looked for his greatest happiness. He was guiding, training them under his own eye, and his heart overflowed for them. His gentle, loving wife participated in all his hopes and wishes. But his constitution was too delicate, too highly wrought, to bear these labors without injury, and I received a letter informing me of his serious illness. I flew to him. How loving, how kind were his people. All seemed to strive to do something for him, and when partially recovered urged his departure for awhile from the scenes of his labors, that he might recruit effectually. He consented to their wishes, and when in a few months he returned improved and apparently well, enthusiastic were the demonstrations of joy he received. Faces beamed with joy, and hands pressed his with gladness. Then was he happy, his affectionate heart was satisfied, but his lowly spirit felt no pride at all the joy expressed at his return. He thanked his God that he had been placed amidst such kind, good people. Time flew on, but his labors and anxiety for his beloved parish wore upon his delicate frame. He was obliged gradually to resign one delightful task and then another. Another librarian was found, and teachers for his Sunday School. His lectures were discontinued and his visits less frequent, save among the sick and afflicted. He bore his sufferings with calmness and composure, and with a smile and happy glance welcomed all to his neat abode. His Mary with a true woman's love, strove to do all in her power to relieve him. She visited more, she talked more, and endeavored in every way to assist and sustain him in his duties. But without avail; and at the end of sixteen happy, though painful years, he found it necessary to inform his parish that he could no longer conscientiously hold his office, as he was not able to perform his duty to them. Entire rest and freedom from care was the only thing which would save his life. But they, on their part, would not hear of his resigning. They would obtain supplies for one year and then he should return to them. Affected by their earnest entreaty he consented, insisting however, that half of his salary should be devoted to the payment of the supplies during his absence. At the expiration of a year though still feeble, he felt able to resume his duties and was anxious to return to his parish. But a great change awaited him. His parishioners appeared glad to welcome him again, and many kind words were spoken, though the tones were not quite so warm as they had once been; and when little conclaves gathered together, many a comparison was made between their good, though enfeebled minister, and those who had supplied his place. "It was having a minister and no minister. He was so feeble and delicate."

"There was Mr. Mackay, how friendly and kind he was. Always ready to go into any ones house, rich or poor, and always a merry, cheerful word for every one." "And there was Mr. Wately, how fond he was of the children, always playing with them, and walking with the older ones, into the woods and lanes. He had formed a class for Botany, and many had become interested in it, from his kind and gentle manner of teaching. And then the number of wild flowers which he gathered for the ladies of the village. He never seemed tired with his exertions; on the contrary, was always in good spirits and appeared to enjoy it as well as the youngest."

"And there was Mr. Jackson—he sat up all one night with Willy Mason, and was always ready to offer prayers, send for him when you would, and he never complained of fatigue after it." "Well," remarked Mrs. Brown, "there is a great deal in giving way to one's feelings. There was Mr. Turner, as delicate a looking man as any one need be, but he never talked of fatigue, but was always in good spirits.' And thus one after another found themselves wishing "for a minister like other folks, and one, not ill all the time." Alas! for poor Stanley, these rumors soon reached him, (for what is long a secret in a village) and for awhile his heart was prostrated. It was those who complained, for whom he had labored and lost his health and strength, and now, a few strangers, young, in the full tide of health and hope, were compared and preferred to him. To the few young men, who had supplied his puipit, most of them fresh from the confinement of their places of education, it had been a happy holiday. Many of their sermons prepared, with minds at ease and light hearts, they were ever ready to join in the social gatherings of the day or hour. They felt no anxiety, no love for the poor and suffering save what all kind and loving hearts feel; and when they left, only carried with them a grateful remembrance of the pleasant hours they had there passed. But they bore not about them any anxiety for the welfare of any individuals. Alas! alas! for poor human nature. How true it is, that we admire those the most who are best able to minister to our own gratifications. Stanley buried in his own heart his heavy disappointment and trusted that now once more among them, he should be able to win back their love to himself; for he felt all his efforts for their good would be fruitless, if he did not hold their affections. But the seeds of discontent never seem to fall on stony places, for they always take root and bear fruit. My brother redoubled his exertions, his efforts; but again, and again was the painful truth forced upon him, that he was not held in the

stimation he once had been. His smile lost its brightness and his sweet temper became at moments irritable and his generous heart suspicious. He prayed for health and strength, for power to win back the love of those dear to him. But it might not be, and with all possible exertion he was not able to perform with ease the duties of his station. His visits left him sad and languid, his walks fatigued him, and prayer and vigils by the side of the sick and dying made heavy inroads upon his frame. He had loved all too long, too well, to see one suffer unmoved, and his heart was heavy for the afflicted. But the day after these painful duties, a smile would be seen flitting over the face of one who announced to her neighbor that "Mr. Waters is sick to-day. He prayed with, or buried John Clemens yesterday."

A slight incident broke the connection. A new front to the meeting house had long been needed but the erection delayed for want of funds. A design drawn by a friend of Stanley's had been offered and approved, as uniting both beauty and cheapness, and was suffered to be in my brothers hands until the necessary funds could be raised. One day in passing the church, Stanley observed workmen and ladders and upon questioning the men, he found that they were about to tear down the front and erect another, upon a different plan and without consulting him. Yes *his* church they were about to alter, and *his* people had planned it without reference to him. No word did he utter, but he turned and left the spot. "The minister went off in a huff I think," said one of the workmen. "No matter," was the reply, "let him go." The remark, and the answer reached the ear of Stanley, and he felt as though his knell was sounding in his ear. "Let him go." Yes I must go was his sole idea. As he reached his home, a gentleman met him, who was anxious to consult him upon some church affairs; but Stanley too much excited to to think of any church affairs but as connected with his wounded feelings, gave vent to them in some hasty, it might be harsh words. Of course they were repeated and embellished, and before the sun had set, many had vowed never again to cross his threshold.

You think my tale almost incredible. I could tell you some more incredible than this and yet strictly true. The next day Stanley was stretched upon a bed of sickness, and many a remark went round of the "fine minister they had, who got into a pet because he did not have his own way, and now like a spoiled child had gone to bed sick." On his recovery, he hesitated, he lingered. He could not bear to utter the words which would separate him and his people forever, but the calm, cold gaze of some, the averted looks of others, and the bitter words of many made him feel the necessity for it. He tendered his resignation and it was accepted with the general feeling that he was the obliged party, for having been kept so long, while in ill health. There were a few who felt differently, whose attachment to him never wavered, who acknowledged the great service he had done the parish, and who deeply grieved at parting with him. They readily made allowance for wounded feelings and the irritation of the moment, knowing how long and severely his temper and heart had been tried.

He left the graves of two loved children, and came with his Mary and family to me. His health already broken by exertion and anxiety, never recovered from the effect of seeing the failure of his earthly hopes. He lived several years, though never capable of taking charge of another parish, and his last thoughts, his last prayers were for his people. He heartily forgave them their conduct to him, and often blamed himself, that he had not shown more fortitude and forbearance. So lowly and meek was his spirit, and, 'now,' exclaimed the old man as he raised his eyes to heaven, 'now he is an angel of light with the Father whom he loved and trusted.' He paused and then added, 'again I say to you my young friend, hope, but with fear and trembling.'

New York.

CHRISTIAN REGISTER.

BOSTON, MAY 3, 1845.

THE PROGRESS OF RELIGIOUS LIGHT.

In our religious summary, in the present number of the Register, a brief notice is taken of the mutilation of certain books, in a republication of them by the American Tract Society. The facts of this case, illustrate, very strikingly, the progress in Christian knowledge and truth, which has been made, even among those who try to resist the advancing current, and to anchor themselves fast to creeds and subscriptions. While they are denouncing all others who openly and frankly acknowledge the reception of new truth, and frighten themselves out of free speculation and enquiry, still, they are insensibly and gradually swept forward. The Almighty has ordained that the minds of his intelligent and rational creatures shall be exercised, and expanded, and conducted to higher and higher points of view and measures of light, and, in spite of all that stern or timid bigotry can do to prevent it, truth will reveal herself more and more fully and clearly to each successive generation. There is an invisible and insensible influence, of the providence and the spirit of God, opening the mind to knowledge, starting the soul from the stupor of passive indolence and inaction, awakening its curiosity, transposing its associations into new bearings, and the result is PROGRESS. The spirit of sectarianism, occasionally, bestirs itself, and, for a season, overawes and subdues the spirit of truth; but, it cannot keep always on the watch, and, in the meantime, progress is again made. In this way, the minds of men are leaving their creeds behind them. There is no growth in nature more certain and constant, and irresistible, than that of the general intelligence of the masses of men in the various sects of Christendom.

What a striking proof of this, we have before us! If Orthodoxy exists any where in its purity, and in its strength, it is in the writings of Jonathan Edwards. But now, so great is the progress which the Orthodox have made, they cannot reprint his writings, without expurgating them of the chief ingredients, and pruning away from them all the strong points, of the system. These alterations are really interesting and instructive. They indicate, very exactly, the changes through which Orthodoxy has passed, since his day. The present prevailing theology is, we are rejoiced to say, a totally different thing from the high Calvinism of the time of Edwards. The 'new divinity' very generally received by the professed Orthodox, is indeed deserving of its name. It is, we cannot but think, the very system which Edwards denounced as 'Arminianism,' and consigned to the same category with 'Arianism, Socinianism, and Deism.'

It is an occasion of gratitude, that we all are privileged to partake of this progress. For this end, the means of grace have been provided, light is shed around us in nature, and the light of the soul is kindled within us. Let us rejoice in each other's progress, and help each other on. Instead of denouncing one another, and making war upon one another, on the accusation of having received new views of truth, and departed from old Orthodoxy, let the various sects and descriptions of Christians acknowledge, like honest men, that they have severally departed from it, and congratulate each other, in the progress, they all have made, and all are ever making.

THE GENERAL STATE OF RELIGION.

In our religious summary, of last week, we mentioned that the 'Presbyterian,' of Philadelphia, had collected from Methodist, Baptist, and Episcopalian papers, complaints of the decay of religion among them, and made similar acknowledgments in reference to its own, the Presbyterian, denomination. A High Church paper, republished the article, omitting what related to the Episcopal denomination, with this heading 'The state of the *sects!*' We have not been able to get sight of the original article in the Presbyterian. The 'Christian Witness and Church Advocate' of last week, republished what related to Methodists, Baptists and Presbyterians, with some just remarks of its own. We copy the article. We do not concur in the censures and dissatisfaction which these sects utter against themselves. We have no doubt, that faith and righteousness, truth and piety, are advancing among them, and that all, that they complain of, is owing to erroneous views and expectations, which they are outgrowing, and to the unwieldly and unpropitious organizations with which they are implicated.

The amount of sympathy and reproof, and 'watch-care' exercised by some of our brethren of other names, towards the Church, would seem to indicate, that they enjoyed a state of harmony and unity which proved their systems to be 'a more excellent way;' the following extracts will show, that there are divisions and difficulties out of the church as well as in it, and that sin, the father of contentions and schisms, is pretty much the same every where. It is well to be reminded that we are not 'already perfect;' whatever may be the shortcomings of our brethren; and the true way to secure and enjoy peace and prosperity is to endeavor to attain a higher standard of holiness of heart and devotion of life, with the exercise of that charity that 'thinketh no evil.'

'It has long been the subject of sorrowful lament that in the Presbyterian church there should be such a dearth of spiritual influences. The ways of Zion mourn. Few come to her solemn feasts. The church sleeps, the enemy sows tares, and the wicked increase in their ungodliness. The present state of things portends some great calamity, we fear, and if Christians will not awake by the tender dealings of the Lord, they may expect to be aroused by judgments.' [Presbyterian.

'Our Zion mourns for the marked desolation, which, like a blight, has come over her during the year that has passed and gone. It has been a year of tribulation for Methodism, and one which the most humble member of the militant church has had cause to feel with a spirit of deep humility. In addition to the internal excitements which have agitated her, political excitement has swept over the land, and caused many to weep;—but what has been worse than all else, those who have heretofore labored together in love upon the walls of Zion, have been arrayed in battle against each other; the consequence has been that sorrow and destruction have followed in its train.' [Methodist Repository.

'The present aspect of affairs in our denomination, more especially as regards the subject of domestic slavery, and the prospective effect of its discussion upon the pecuniary interests and spiritual prosperity of our various benevolent organizations, is truly affecting. A crisis fearful in its character as to the continued union of Baptists in the North and the South, is now pending. A cloud pregnant with an excitement that should be deprecated is over our heads, and just ready to burst upon us. The first drops have perhaps already been felt, and their effects seen and lamented. Fraternal kindness and a spirit of compromise is almost swallowed up in irreparable determinations, and sudden withdrawals, instead of a coming together in prayer, and by supplicating to the great God of missions for direction.' [Baptist Record.

ANNIVERSARY WEEK.

A correspondent, to-day, begins to sound the busy notes of preparation. It is time, that measures where everywhere taken, to bring our friends together in their real strength, and in the spirit of our cause. We are sure that if liberal Christians were generally aware of the interest which attaches to our anniversary gatherings, they would come up to them from every quarter of their dispersion. The meeting, in the vast hall of the Western Railroad Depot, in particular, is a moral and social spectacle never surpassed. There are found, assembled, a choice representation of the intelligence, refinement, virtue, and religion of the country, of both sexes, and all ages, and professions and pursuits. Every countenance beaming with light, and every heart glowing with a zeal which is pure and heavenly, because its flames are fanned by a charity which embraces, in its love and sympathy, all of every sect and every name.

This year, especially, it will become us to gather, to our Jerusalem, in full numbers, and with a zeal and grateful enthusiasm, warmer and deeper than we have heretofore experienced. Our principles have been tried, and they have come out of the fire unharmed, and purified. The provocations of what most of us deem the greatest error, within our own body, have not been able to tempt us to violate charity, or raise the hand of power. The charge of sectarianism, unjustly brought against us, from without, has only led us to appreciate more fully and fervently that great principle of our cause, which lifts us above all dividing walls, and enables us to extend the fellowship of our souls, in Christian love, to every one, who names the name of Christ, and in the spirit of humanity, to every fellow creature.

Let us come together, not merely as Unitarians, or on the ground of any one doctrine or set of doctrines, but as the friends of UNIVERSAL CHARITY, of RELIGIOUS FREEDOM, and of a truly LIBERAL CHRISTIANITY.

BURLINGTON, VERMONT.

We learn, that Mr. O. W. B. Peabody has received an unanimous invitation, to become the Minister of the Unitarian Society in this place. We shall consider our friends in Burlington fortunate, if they can secure the services and society of Mr. Peabody. It is a position of great interest and importance, and is daily becoming more so, as all improvements in the means of travel and transportation will contribute to its convenience and promote its growth. A friend, in a letter, not designed for publication, has given such a vivid delineation of the beautiful scenery by which Burlington is surrounded, that we are tempted to present it to our readers.

'This place, is well worthy of a visit, from any one, who loves nature in her attractive or commanding forms. There is a beauty in the scenery, even in its winter dress, which cannot easily be elsewhere paralleled; and, I can well believe, that, in the season of foliage and flowers, it must be, as all unite in representing it, quite unrivalled in diversity and loveliness. The town is built upon a broad declivity, surmounted at its crest by the buildings of the University. Whence it descends for about a mile to the shore of the lake. This beautiful sheet of water is spread out for a space of nearly ten miles before it, beyond, are several ranges of commanding hills, which constantly attract the eye by the almost magical alternations of the light and shade of spring. On the other side of the town, at the distance of some fifteen miles, are the two highest summits in the range of the Green Mountains: bold in their outlines, and rising so abruptly from their base, that they impress the observer more than those of greater real elevation. On the north, the Winooski river, after having found its way among wild precipices, flows through a large extent of beautiful interval to its place of confluence with the lake. The Unitarian Church is beautifully situated in the midst of a locust grove.'

UNITARIAN CHURCH IN SHARON.

We have received a printed circular from Rev. Samuel Pettes, Jr., Pastor of the First Congregational Society in Sharon, setting forth the condition of that Society, and its claims upon the interest of those persons to whom Providence has given the means and the disposition to promote the cause of liberal Christianity and the institutions of religion. One thousand dollars are needed, to enable the Society to get along. Hon Otis Everett, a native of Sharon, has offered $ 500, provided the balance can be raised. The case is near at hand, its merits are easily ascertained, and we should think, that few sources of satisfaction, could be greater than his must be, who can reflect that he has contributed to the supply of the spiritual wants of his fellow believers, and who, on visiting a beautiful New England village, like this, can see, with his own eyes, the blessings of Christian truth and religious worship secured to its inhabitants, and to their posterity, by a benevolence and generosity in which he shared.

For the Register.

DELEGATES TO THE ANNIVERSARY MEETINGS.

The time of holding the various Anniversary meetings in the capital of New England is rapidly approaching. As we all feel deeply interested in these occasions of friendly greeting and spiritual quickening, we are naturally led to ask, cannot something be done to render them more interesting, and generally profitable? and if anything, what can be done to promote an object, in which we are deeply concerned as Unitarian Christians?

The suggestion I would make is, that one or more delegates be chosen by each of our Societies and Churches to accompany the pastor on his annual visit to attend the May meetings in Boston; and, also that on their return home, each Church and Society hold a public meeting at which the pastor and delegates shall make a report of what has been said and done, and of what is proposed and wanted. This has been done in one or two cases by country parishes, with very happy effect. Might it not be beneficially extended to all, both in city and country? Some of the advantages of this plan would be the following.

1. It would give these Anniversary Meetings a less exclusively professional character, and make them more practical and interesting to the great body of the people.

2. It would establish bonds of sympathy between the different and distant members of our religious body, which do not exist now in full strength.

3. It would give a higher, fresher, and more practical tone to the addresses and exercises, by bringing men from the scenes of active life, and different parts of the land, and learning the real state, wants, and dangers of our Societies.

4. It would lead the laymen of our denomination to feel more sensibly their solemn obligations, to assist the clergy in spreading the Gospel, to lend their voice, purse, and influence for the promotion of Christian knowledge, charity and piety.

5. It would accelerate the Missionary movement, with whose rising or falling, our denomination must rise or fall, in this country, and create a new sympathy in behalf of our feeble parishes, our theological schools, and our western Churches.

6. It would bring back from the common fountain, at which many drink with delight and refreshment, pure and refreshing influences to the bosom of every Church of our denomination.

7. It would gradually create in every Society, in the process of years a body of laymen, intelligent and well-informed, who would be bulwarks to the faith we hold dear, and alive to every good word and work. For it would spread an amount of information, and diffuse a spirit, which are now but imperfectly conveyed through the public journals and papers, excellent and well conducted as they are. Since the living voice must ever take precedence of the printed page as an instrument of mental and moral impressions.

Let us then meet our brethren in May, from east and west, from north and south, around the common altar of our faith. It will do all hearts good to witness the general assemblage, and returning home, we shall carry with us some holy and vivifying influences to our several and widely separated brotherhoods. A. A. L.

HARVARD COLLEGE.

We insert, in connection with the letter of our correspondent, and the communication he requests us to copy from the Christian Watchman, an article in answer to it, which appeared in the Watchman of the 25th. Neither that paper, nor the denomination it represents, has, as yet, committed itself to the combination against us.

For the Register.

MR. EDITOR,—May I ask of you the favor to copy into the *Register* a communication, which appeared in the *Christian Watchman*, of April 18th. It discloses more perhaps than all the leaders in the 'movement' which it describes, might have wished should be known. It at least shows that a concerted plan of operations has been commenced against Harvard College, with a view to rescuing it from liberal control. It is important that the friends of the College should know this, and should not, through a vain confidence in the stability of the internal relations of the institution, suffer it to pass into the hands of those who would soon cause its present freedom from sectarianism to disappear. There is reason to believe that the question of the College will be made to affect our political elections the next autumn, and in future years, while the hope remains of rendering the Board of Overseers the instrument for changing the spirit of its administration. Let those who desire to preserve Harvard as a liberal institution see to it, that they are not surprised out of their power to give it such a character.

The cry of sectarianism brought against the College years ago, is now revived, when a new generation has come forward, to whom the facts which were then made so clear are not familiar. The writer in the *Watchman*, who has himself used such courteous language, will not accuse me of rudeness, if I say that the charge can be honestly reiterated only under a misapprehension of facts, which I believe was the case with the gentleman who at the meeting of the Overseers in March asserted, that the influences at Cambridge are 'bitterly sectarian.' I denied the justice of the charge then; I deny it now. And I challenge the proof. I deny that a sectarian influence is exerted upon the young men at Cambridge, and to this point my remarks at the Board were confined. I did not intend to speak of the present constitution of either the Corporation or the Board of Overseers. It will be impossible to prove a sectarian character in the influence at Cambridge, so long as the guardians and teachers of the College remain faithful to the purpose, which has been pursued from the accession of President Kirkland to this hour, of excluding sectarian preferences from any control over the affairs of the College. The specifications by which it was hoped that the charge might be sustained;—the history of the Hollis Professorship; the appointment to office; the worship in the chapel;—have been shown to be not only insufficient, but fatal to the support of any such charge. A man must look through 'his prejudices,' to find proofs where none exist.

My object however in this note is to request that you will give the communication in the *Christian Watchman* a place in your columns, that your readers may know something of the 'origin, and 'progress' of 'this movement.'

Yours, E. S. G.

MR. EDITOR,—When I read in your paper of March 7th, a communication signed 'Watchman, relating to Harvard University,' I felt an instant impulse to protest against it as a *Baptist*, but refrained from writing, on mature consideration, partly from a reluctance to obtrude my views upon the public, and partly from the belief that an article so extravagant and uncharitable could have little effect. At this late period I have changed my purpose, and I now beg a brief place in your columns for a few remarks on this very important subject.

I do not intend it as a flourish of trumpets to arrest attention, nor utter it in the way of boasting, when I say that I have been conversant from the beginning with the agitation now going on with reference to the ancient seat of learning at Cambridge. Though only an 'outside barbarian,' to cite the pleasant allusion of a friend, I have been in the 'secret history' of this movement, and have done what I could to help it along. What I say therefore of the character of this movement, I say with confidence, and I allude to my acquaintance with it only to impress this fact.

First, then, as to the objects of the reform which is sought. What are these objects?—They are two. First, to restore Harvard University to the people—the whole people of the Commonwealth. It is now the University of Boston. The very rich can send their sons to Harvard, the very poor can do the same. Persons of moderate means, unable to pay the exorbitant expenses of Cambridge, and unwilling to avail themselves of the *charity* funds, must send their sons elsewhere. The 'middling class,' it is not too much to say, is excluded from Harvard. Harvard, with all its immense funds, is the most expensive college in our land. Clearly, this is wrong. Its immense funds should open its doors for every class, and for the people of every section of the State. This is the first object sought. The second is to do away denominational distinctions in the constitution of its Board of Overseers, and its Corporation and in the appointment of its officers of instruction. Its permanent Board of Overseers, its Corporation and its officers of instruction are almost exclusively Unitarian- By some strange *managament*, (it never, never could have *happened* so) a new sect which has come into life during the present century, and in point of numbers has always been a small minority of the people of the state, has gained and held for may years almost exclusive possession and control of a University which, as the Rev. Mr. Rogers well remarked, is a part of Massachusetts herself. I grant that Unitarians, as a very respectable portion of our citizens, as liberal benefactors of Harvard, are entitled to a prominent share in the control and advantages of that University; but it seems to me as clear as the sun-light, that these exclusive pretensions are an outrage on the rights of every other denomination in the state. I am not unaware that the sectarianism of Harvard University is denied. He that denies it, is blinded and stupified by his prejudices, or he wantonly insults my understanding. The disgust I feel will secure me pardon for the allusion, when I say that on reading the grave disclaimer of the minister of Berry street, I thought instantly of her who 'eateth, and wipeth her mouth, and saith, I have done no wickedness.' Harvard University *is* sectarian—'bitterly sectarian.' The people so understand it; and he sees but an inch before him, who does not see that the people have decreed that Harvard University shall *not* be sectarian. When the lamented Knowles alluded to the 'ballot-box,' his words were prophetic.

Second, is this movement worthy of the co-operation of Baptists, or are Baptists to regard it as an all-grasping scheme of the Orthodox Congregationalists, and to look on with the indifference of the woman who, when her husband and the bear, were in deadly conflict, cared not which conquered? 'Watchman' evidently takes the latter view, and kindly warns his brethren to keep aloof from a controversy from which, even though they may be victors, they will gather no spoils. My own opinion is, that 'Watchman' both misconceives the origin of this movement, and does injustice to the Orthodox Congregationalists. I am confident *that Baptists were among the chief originators of this movement;* and to show the injustice done to the Orthodox Congregationalists, I will quote from a letter which I have just received from a gentleman of that denomination, with whom I have had frequent interviews on this subject, and who, both in the Board of Overseers and out of it has dealt heavy blows at the grievous wrongs which prevail at Cambridge. He writes to give me information of the progress of events and to express his profound regrets at the remarks of 'Watchman.' He says, 'It was a glorious meeting,' [the meeting of the Board.] '**** and **** set out our cause with a bold front. They held up the Reform as an attempt to make it a state institution, or to give to every sect their rights in their institution. *This, and this only is the thing sought for.*' 'You may be well assured, and assure all Baptists, that the common principle of justice to all the sects, is and will be the only ground in this movement. No other could succeed if we wished it to. But we do not wish, and would not have any other ground.' 'I must say that I have never been so gratified with the progress of any movement in my life.' Now, Mr. Editor, if this *is* the character of the movement, then certainly Baptists should regard it as worthy of their co-operation. That it is the character of it, I have not a doubt; and I cannot but hope that the Baptist papers in Boston will give their great influence in aid of this work, and rally to it the Baptists of the state.

In reference to the allusion to the University of Vermont, which, if my memory serves, was in the same article, allow me to say, that a leading member of the Board of Trustees of that University, told me that wishes had been expressed, *in the Board*, to a Baptist member, that he would nominate Baptists to vacant professorships, it being desired that Baptists should have a suitable share in the management and advantages of that institution; and the lamented Dr. Marsh assured me, twelve years ago, that if a valued brother, now living near Boston, could be called to the pastorship of a Baptist church then about to be gathered in Burlington, he should be appointed to a professorship in the University. The relation of the Baptists of Vermont to the University of that state is determined by their own choice.

I send you herewith a copy of Mr. Bancroft's Report, which I regard as invaluable, and I beg you to spread it before the thousands of your readers. JUSTICE.

March 18.

MR. EDITOR:—Having been called to order by an advocate for 'Justice,' in reference to the matter of Harvard University, you will have the goodness to allow me 'to explain' and to add. I have not it is true the advantage of having been 'in the secret history of this movement,' nor have I before, ever done aught' to help it along.' There are certain things, notwithstanding, which as an observer, have not escaped notice, and which need a little unravelling before present impressions can be greatly modified.

The former brief article in the Watchman is grievously misconstrued, if, in its strictly cautionary import, it be understood as the utterance of hostility against Orthodox Congregationalists. 'Watchman' is not prepared to think himself wanting in charity toward this denomination. He regrets not less than others, the peculiar and overawing attitude which that denomination has too much been accustomed to assume. By common consent out of its own pale, no people in New England, I apprehend, can compare with them on the score of stringent, monopolizing sectarianism.

If I am wrong here, if history, if actual observation, in well nigh every town in this Commonwealth, or New England where their feet are firmly planted, will not bear me out in the impression which I certainly entertain, then I beg by *evidence* to be corrected.

But what, it may be inquired, has all this to do with Harvard University? 'Much every way.' If the cherished and single aim of Congregationalists be to aid in restoring this ancient seat of learning to the whole people, and if by their general bearing and acts, they give proof of it to others, then would no voice so much as of demurring be heard. It is true I am not aware, that Harvard University is more 'bitterly sectarian' than some other institutions. If we are to judge of it by the literary honors which it has bestowed on gentlemen of various denominations, including Baptists and Congregationalists themselves, it will not I suspect, in this regard, fall far behind many other Colleges in our land. It may be said, I know, 'Harvard University is a State institution, and as such belongs to the people. It is not hence right that any one sect should have its exclusive control.' So ought all our Colleges to be Colleges of the people, and never to be nurseries of sectarianism. The example too of making them sectarian, was not first set I suppose by Unitarians.

It were doubtless truer and better that Harvard University should be free from biases of all kinds, and yet experience has shown that our higher literary institutions especially, are likely to fall under denominational influence. Harvard, it is alledged, has done thus, and that too, in the case of a sect as far removed as any among us in the very nature of things from the *spirit* of sectarianism. If such a result has fallen to be true in this instance, why not in another, where the spirit of party is more active and engrossing! Where is our guaranty in the past or in the present? Is it in the increased love of truth and the Gospel over denominationalism? I *fear* not.

But suppose under the dawning of a new and genial sun, we may calculate the reign and rage of party to have so far died away that different sects can on terms of *parity* be united in directing the affairs of one general institution of learning. How is the existence of this new spirit to be indicated? Overlooking if we can the fact that the Congregationalists have any being except in this matter, deriving no data from what we see in the past or elsewhere, what so far has been the actual form of procedure here? As before intimated, I am not in the secret of these matters nor do I know who is. But some there are, I know, who would be glad to understand, (certainly if this late movement was originated by the Baptists as is claimed,) how it is that one denomination alone desiring reform, should so far have been elevated to seats on the Board of Trustees? It cannot be said in reply, that a venerable and wealthy clergyman has been thus connected for a number of years. It is but one year since a new choice was made, and why was not a venerable and worthy, if not wealthy minister of some other evangelical denomination chosen? Who stood in the fore front of the battle this last winter but Dr. Codman, Rev. Mr. Rogers, sustained by Mr. Senator Child, and for the plain reason that others had not a place to speak had they desired it. And in the last election of a Trustee for whom were Congregational votes cast? Dr. Sharp, venerated and beloved by all, was, I have been lately told a candidate. Who voted for him? Your correspondent himself is obliged it seems, to obtain his information concerning the march of this movement through the grace of an Orthodox Congregationalist.

I am done. If from present evidence any are green enough to enlist in this struggle under the banners that are now floating to the breeze, it is not WATCHMAN.

N. B. Baptists, it is conceded I suppose, hold the second rank among the evangelical denominations of Massachusetts in numbers and influence. See where in the past certain powers have placed them in official and literary councils, and look out for the future.

March 25.

For the Register.

SANITARY CONDITION OF NEW YORK.

Messrs. Harper and Brothers have published a valuable discourse by John H. Griscom, M. D. of New York upon the Sanitary Condition of that city. We have long hoped that some of her intelligent citizens would undertake this great and momentous work. An occasional hasty visit to that vast metropolis has convinced us of the fearful and shameful truth that, in this new and favored land of ours, our first city is in imminent danger of soon presenting all the evils and defects of the large towns of Europe. Foreigners of good judgment and many Americans also who have travelled in the old world, sometimes feel that New York, alas! has already overtaken her vastly older sisters, across the Atlantic, in her neglected, uncleaned, unventilated, undrained quarters for the poor and laboring classes.

Dr. Griscom's work does not rebuke the slander—does not whitewash the dark fact—is pervaded with a fine spirit of truth and philanthropy—and will, we trust, do great good. We are glad to see one stirring in the matter, as Rev. Dr. Byles' would say. Dr. Griscom states his objects to be these: 1st, to show that there is an immense amount of sickness, physical disability, and premature mortality, among the poorer classes; 2d, that these are, to a large extent unnecessary, being in a great degree the results of causes which are removable; 3d, that these physical evils are productive of moral evils of great magnitude and number, and which, if considered only in a pecuniary point of view, should arouse the government and individuals to a consideration of the best means for their relief and prevention, and 4th to suggest the means of alleviating these evils and preventing their recurrence to so great an extent.

Fearful statements follow of the want of ventilation, light, and drainage, in the poorer streets and districts, with the fullest testimonials from physicians as to the prevalence of disease and death in consequence.

And after some very judicious observations, on his own part, Dr. Griscom proceeds to quote the answers of several city missionaries to queries based upon the moral and religious aspect of the question. We subjoin the heads of his queries:

1st. To what extent does the congregation of different sexes, and various ages of the same family of the poor, in one apartment, influence their morals?

2d. Have you found physical distress to present a bar to your instructions?

3. Have you observed that negligence and filthiness depress the moral sensibility?

The answers are numerous, but all agree in their tenor. I need not say what the tenor is. Any reasonable man running his eyes over the inquiries knows what it must be.

Dr. G. suggests the establishment of an efficient Internal Board of Health,—to be drafted from the medical profession—with authority to visit any and every dwelling house and point out and enforce the plain requirement of Natural Law, and, what ought to its offspring, a reformed Civic Rule.

We believe with him that no site, perhaps, could be selected on the globe, better suited for all the wants of a great city, than Manhattan island. Perfect arrangements for ventilation, light, warmth, dryness and sewerage might easily be adopted. Having feared not to go forty miles, and expend twelve millions, for pure water, we trust she will not hesitate to lay hold of all the other issues of social life, health, happiness and virtue too.

Like the great Croton aqueduct it will cost a large sum of money. But for what else is money given than the diffusion of human happiness, the promotion of human good?

Boston may not be as bad as New York. But there are too many places even here that are a bar to all our pleas to be held and honored as an enlightened and Christian community.

Let our ministers at large consult Dr. Griscom's Discourse, let them consult also the Reports of Parliament upon the sanitary condition of the large towns of Great Britain, with the works of Chadwick and Du Chatelet, let them carry the principles of these works with them in all their daily walks, and we are sure, that they will see, as it were, with new eyes how deplorable, how wretched, how fraught with physical, mental, and moral danger, the condition of thousands upon thousands is, and how earnestly relief should be prayed for.

C. F. B.

For the Register.

THE BIBLES OF THE LATE DUKE OF SUSSEX.

MR. EDITOR:—Hartford with its noble public institutions and fine scenery is a most interesting place for a stranger to visit, and it would be no small task to describe the instructive things which one may observe in a few days stay.—Not least instructive is the Hall of the Historical Society, with its rich collection of ancient books and curiosities. The look of antiquity pervades the whole room, and the venerable Librarian, the well known Dr. Robbins, appears in perfect keeping with the old folios and pilgrim relics that tell of former times.

The good Doctor, instead of entering upon the usual clerical comforts of home, has given to his library the affections usually bestowed on wife and children. He has placed in this Hall his own library of 3800 volumes, among which are many rare treasures in theology, and the richest collection of Bibles possessed by any person in this country. The most valuable of all his books is a copy of the first edition of the Bishops Bible, printed by Richard Jugge, London, 1568, and presented to the Rev. Dr. by the late Duke of Sussex. The letter accompanying the donation is so remarkable for its candor and simplicity, that I have taken a copy, which I send you. It is in the Duke's own hand. Your readers will probably be happy to see such a spirit in a brother of George the Fourth. Report says, that Frederic Augustus held Unitarian views What views are indicated by the letter, all may judge for themselves. That he was a liberal Christian is clear as day, whatever his opinions. S. O.

Hartford, April 25, 1845.

[Letter from the late Duke of Sussex.]

DEAR SIR:—It is with much pleasure that I send the Bible you were so anxious to obtain. The Frontispiece is wanting, which at all times it is so difficult to procure and a couple of sheets of the Calendar, but the Bible itself is complete. Fortunately it was a duplicate in my own Library, and therefore I have much pleasure in presenting you with it, especially as you state in your letter to me, that your collection is intended for public use. On all occasions I am most happy to promote instruction, and being a cosmopolite in disposition, the diffusion of knowledge is nearest to my heart, where the disposition is found. I hope you will be pleased with it, and I have left in the Bible the paper with my arms as having been in my library and marked duplicate- My collection is I believe, the largest except that of the King of Wurtemberg. I have sixty-four editions in Latin of the fifteenth century, which is very considerable, and any person who is properly recommended has leave to come on certain days and examine them. The amount of Bibles is upwards of 1800 in all languages, amongst which is the first edition of Eliot's Bible, however I am not the less thankful for your kind offer. That Holy Book is the one I consult most. Although I believe I read it differently from most people, I do so with great humility, but with equal circumspection, not taking the *dictum* of any man, and endeavoring to make out the real meaning and intention of the inspired writer, which I fear is not so particularly attended to as should be the case; but I do this in charity with all men, respecting the opinions and prejudices of every one, providing he be honest; but adhering steadily to my own without forcing them upon others; and this I believe to be the true *Christian Principle*, Charity to all. Excuse this hasty line, for my time is constantly occupied, and believe me with consideration, and with every friendly feeling to a sister country, dear Sir,

Your sincere well wisher &c.,

FREDERICK AUGUSTUS.

To the Rev. Thomas Robbins, D. D., Rochester, State of Massachusetts.

Kensington Palace, July 27th, 1839.

NEW PUBLICATION.

'The Christian Examiner and Religious Miscellany.' No. CXXIX. 4th series, No. IX. May, 1845.

The articles are as follows—Unitarianism in Great Britian and Ireland, Lays of the Gospel, Barnes and Bush on the Old Testament, Poetical Contributions, The American Church and Clergy, An Interview with Time, Cheap Literature and the Newspaper Press, Translations from the German, Notices of Recent Publications, Intelligence.

The article on Unitarianism in Great Britain and Ireland is from an English clergyman, and will be read with the deepest interest. It explains the trying and oppressive circumstances under which our brethren labor there. Upon the whole they ought to feel that they are not struggling in vain. There are decisive indications of an extension of their influence, and if they persevere in the ways of reason, moderation, firmness, and faith, they will rise, as those denominations leaning upon the government and sustaining themselves by the power of prejudice, are weakened, and undermined, and fall, before the spread of knowledge and liberty and truth.

We are pleased to see a just tribute of approbation paid to Mr. Bulfinch's 'Lays of the Gospel.'

Professor Noyes' article on 'Barnes and Bush on the old Testament' is able, clear, frank, and learned, and while he commends both his authors for the advances they have made, from the restraints of creeds and the limitations imposed upon enquiry by the dominant sects, he freely points out their errors and faults, as critics and translators. The articles on the American Church and clergy, and upon cheap literature and the Newspaper press, are well written, worthy of their authors, and of this excellent journal, which fully sustains its high character, and even seems to elevate itself more and more, at each successive publication.

The following extracts from its literary intelligence presents, ready made at our hands, what in the Register of last week we partially promised to provide for our readers.

THEOLOGICAL JOURNALS. We are much impressed by the excellence of the larger journals published by different religious denominations in this country. In the theological learning and general ability which they exhibit, they will bear compasion with the best of foreign journals. Indeed England has no publication of the sort of equal merit with some of these. At the head of our American theological literature we may place the 'Bibliotheca Sacra,' published in New York, of which we have spoken once before. Next to this we think we should name the 'Christian Review,' the organ of the Baptist denomination, published in this city. Next in the liveliness and force of its articles, we should mention the 'New Englander,' edited at New Haven. The 'Biblical Repertory,' from the Princeton Press, has more learning, but is heavy. The 'Biblical Repository,' at New York, has assumed the additional title of 'Classical Review,' and is more popular in its character than its Princeton rival. The 'Universalist Quarterly' is creditable to the denomination by which it is sustained. And last, but not least in pretension or strength among those which we see, is 'Brownson's Quarterly Review,, devoted now to the interests of the Roman Catholic Church, of whose claims the editor glories in being the expounder and defender before his Protestant readers. Whatever Mr. Brownson may be, no one can charge him with disguising or undervaluing the opinions which for the time he may hold, or with being mealy-mouthed about those which he has renounced. In his last number he alludes to the 'crude speculations and pestilential heresies,' to which he was 'at one time accustomed to give circulation' through our pages. He will, we doubt not, render effective service to the Church of which he has become so zealous an advocate. Some will read his Review from curiosity, and more from the attraction of his clear and vernacular style. He is beginning to relish the technical language of Rome, but for the sake of our literature we hope he will preserve his love of pure American English. He will do more good as an example to our writers, than harm to those who may be captivated by his theology.

OBITUARY.

In Grafton, 15th inst., MRS ABBY P. wife of LEONARD S. WHEELOCK, aged 31.

Her spirit went up to its Giver in company with those of two infant children, who were laid to rest upon her arms.

Dark and mysterious are the ways of our Heavenly Father to us short sighted creatures. We are permitted to know only in part while we tabernacle in the flesh. The angel of death has visited this happy family three times within a few years, to remove his victims to the world of spirits. He has, now, taken one, under the most painful outward circumstances, upon whom was centered the respect and affection of a numerous circle of relatives and friends. We have reason to believe that this amiable woman left this world of trials and troubles with a hope full of immortality. May the friends of the deceased be comforted by the reasonable hope that their loss is her gain.

Dearest sister, thou hast left us,
Here thy loss we daily feel,
But, 'tis God that hath bereft us.
He can all our sorrow heal.
Peaceful be thy silent slumber,
Peaceful in thy grave so low,
Thou no more wilt join our number,
Thou no more our songs shall know.
Yet again we hope to meet thee,
When the day of life is fled,
Then, in heaven, with joy to greet thee,
Where no farewell tear is shed.

Grafton, April 23d. N. O. C.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

In the last 'Puritan' there is an excellent article on 'Theological Science and Education in our country.' The writer recommends 'more freedom and candor of criticism among our scholars in theology.' He says justly 'the true spirit of Theological learning is a liberal, comprehensive spirit.' He complains that 'our theological criticism is too apt to be guided by party sympathies and popular prejudices. Theological criticism may be directed by principle no less than by prejudice. It may love the truth quite as much as creeds and the 'Fathers.' It might have discriminated with candor where it has condemned in the mass.' He urges the study of foreign theologians, without fear of their unsoundness of system, for the sake of their erudition and thorough critical learning. He recommends a higher standard of scholarship to be enforced by stricter examinations. But what most gratifies us in this article, is what the writer says on the subject of the location of theological seminaries. He argues in favor of a conviction which we have always cherished. So important do we deem his views on this point that we extract them in full. It would have been well had the Institutions at Andover and at Newton been established at Cambridge, and were every sect to place itself within the reach of the privileges of the old University. We hope that it may be done yet. As the writer says, 'let heresy be met on its own ground.' This would be the true way, and the *only way* to place the University beyond the charge of being monopolized by any one description of Christians. The Theological Seminaries of all sects being gathered round it, would, each, exercise its proper religious guardianship over its own.

There 1,400 congregations, 450 ordained clergymen and Licentiates, and 150,000 communicants in the Lutheran Church in the United States. They have a College and four Theological Seminaries.

A colored woman, named Catharine Freebody, who died at Hartford, Ct., a short time since, left $100 each to the American Tract Society, Connecticut Bible Society, Connecticut Missionary Society, and Education Society for colored children, $200 to the American Board of Foreign Missions, and $100 to the African Society in that place for the support of the ministry.

The 'Baltimore Saturday Visitor' republishes the letter of Cassius M. Clay to the people of Kentucky. This is worthy of commendation, and proves the elevated and independent spirit of that paper, printed as it is in a slave state. The same paper calls aloud for justice against a nephew of a General Matthews, who had deliberately shot down a negro on his plantation. 'It is time' says the Visitor, 'to put a stop to such high-handed and bloody outrages on the part of slave-holders and their dependants.' The 'Visitor' also denounces the appointment of a person to office, on the ground of his having been engaged in a duel. It is indeed rather singular that President Polk should appoint to office a man who has killed a fellow creature, in as cruel and barbarous a duel as has ever disgraced even southwestern annals, at the very time that he is claiming the support of the moral and religious part of the community, for the dismission from the naval service of a Lieutenant, because he fought a duel with another officer, although he did not hit him, but was badly wounded himself.

A Methodist camp-meeting was recently held about seventeen miles from Charleston S. C., in which a congregation of 8,000 persons were assembled within a single building erected for the purpose. The methodist denomination is distracted and torn asunder by the slavery question, as much perhaps as any other. It occupies a large space in their papers, and the proposal of the separation of the body into northern and southern Churches, entirely distinct from each other, is now exercising their most serious consideration, and giving rise to much heated language on the part of some of their writers and speakers.

The Presbyterian papers are much taken up with preliminary discussions and arrangements preparatory to the approaching general assembly of that body, which is to take place at Cincinnati, on the 15th of May. It will, indeed, be an occasion of great interest, not only to the vast denomination which it will represent, but in its probable bearings upon the nation. Several questions of uncommon importance will be agitated. Much resistance is expected to a principle which has been carried in the two last general assemblies, on what is called the 'Quorum question.' The marriage question will be again brought in, on an appeal from Mr. Mc Queen. An attempt will be made to remove the Board of Domestic Missions from Philadelphia—and above all the *abolition question* will be brought into the assembly with a heat and vlolence which have been kindled and inflamed by the most zealous discussions, in all the papers for many months. The notes of busy preparation, have been long and loud, and there is every probability of angry debates and deep and wide-reaching divisions. The 'Watchman of the South,' in expressing its apprehensions on this alarming state of things says, 'we confess that when we look to man we have fears Our hope is in God alone. One thing strikes us as very remarkable in all these agitated matters. It is the restlessness of the human mind on all subjects. This is the peculiarity of the age.' It is indeed, and all unrighteous and unwise institutions and systems, all overgrown combinations, all the contrivances by which power has kept down the rights of the mind, and error has entrenched itself under the banner of Orthodoxy, may dread its influence.

At a recent funeral service in St. John's Church, Brooklyn, N. Y., four candles, two of them, on the communion table, were burning. The service was read by Prof. Henry in a semi-chanting style, when he descended from the pulpit and joined three other clergymen in the chancel, who all turned their backs to the people, while one of them concluded the service. The benediction was pronounced by one of them, with his back turned to the congregation. This is represented as a glaring indication of Puseyism.

The foreign correspondent of the New York Observer, in describing Frankfort on the Rhine gives an interesting instance of the strength of attachment, on the part of the Jews, to their race. He says 'the two things, that interested us most, were, the house in which Goethe was born, showing by its fine exterior, that poverty was not the inheritance of one poet at least—and the Jew's street, at one end of which stands the palace of the Rothschilds. The Jews here, as everywhere, are old clothes men, and the street is black with garments hanging before the dwellings to tempt the purchaser. The Rothschilds have built their palace at the *end* of the street, but *facing* one of the most fashionable streets in the town.' Thus they stand, with one foot among the Jews, and the other among Christians. I was struck with one little incident, illustrating the tenacity with which a Hebrew clings to his despised people. The mother of the Rothschilds still lives among the old clothes, in the midst of her kindred, and steadily refuses to dwell with her children in their magnificent palace. Like Ruth, she says to her people, 'where thou goest I will go, and thy God shall be my God.' I love this strong affection for her persecuted race, choosing, as it does, shame and disgrace with them, rather than 'honor and riches with the world.'

There has been, for some time, a very warm and serious controversy between the publishing Committee of the American Tract Society, and the Committee of a Presbyterian Synod, in reference to certain mutilations of books, printed by the former. The subject has engaged a wide-spread attention, and occupied the journals to a great extent. It has led to a very general expression of disapprobation, of the practice of mutilating books, in a reprint, without the consent of the authors, and the altercation has been quieted by an agreement, on the side of the offending party, never to mutilate or alter a book without specifying precisely what they shall have omitted, or changed.

Some of the alterations made by the Agents of the Tract Society are quite curious,—particularly in the reprint of 'Edward's History of redemption.' It contained passages opposed to the present denominational views of Episcopalians, Methodists and Baptists, and they were struck out without reserve, and to a great extent.

In speaking of Queen Mary's time, Edwards said 'there were very severe persecutions by the High Churchmen, who symbolized in many things with the Papists.' The Tract Society substituted 'those in authority' for High Churchmen.'

Edwards said 'Scotland was also the scene, for many years, of cruelties and blood, &c., by the hands of High Churchmen.' The Tract Society leave out 'by the hands of High Churchmen.'

Edwards said, of Arianism, 'of late years, this heresy has been revised in England, and greatly prevails there, both in the Church of England and among Dissenters.' This is razeed by the Tract Society into, 'of late years this heresy has been extensively spread.'

Edwards said, in reference to England, that those principles, on which the power of godliness depends, were exploded and Arminianism, Arianism, Socianism and Deism prevailed. The Tract Society drop the word 'Arminianism'—For that would not be relished by their Methodist allies, among whom Arminianism is professed, nor by any of them, in fact, for the sentiments to which this name was attached by the old Calvinists, prevail, we think, at present, among Episcopalians and Presbyterians, and Baptists also.

In reprinting Edwards' work, they ground off the sharp points of the doctrine of election, and actually transposed, and obliterated, and dislocated his words and clauses, so as to make him favor Episcopacy. Never was a more violent, or more ludicrous dissection and transformation perpetrated upon an unfortunate author. In cutting out the doctrine of election, for instance, so as to make all smooth with the 'new divinity' party, they left the passages in such a mutilated condition, that they convey sentiments, most utterly repugnant to Edwards and to themselves—they actually make the stern old Calvinist advocate the doctrine of Universalism! But, not satisfied with thus robbing him of what he regarded, and justly, as the basis and keystone of his system, as the very apple of his theological eye, they dress up the rigid New England Puritan in canonical robes, represent him as recognizing Episcopacy as the first form of Church government, and convert him almost into a champion of Puseyism.

Jonathan Edwards was one of the greatest minds, of this or of any country. His system was a most admirable structure of ingenuity, put together with profound skill, but, like all complicated contrivances, incapable of bearing the slightest derangement of its parts. It hangs together wonderfully, but, to alter it, in the slightest particular, is, to destroy it. We do not wonder, that all, who understand his system, have been indignant at the ruthless mutilation of his writings.

ABOLITION OF SLAVERY. We particularly commend to the notice, of our readers, the advertisement, of the 'Kentucky True American.' It is a most important and patriotic enterprise. The publication of such a paper, and by such an editor, in the bosom of a slave State, cannot but be followed by results, which every patriot and Christian must delight to anticipate, and give his encouragement and co-operation to bring about.

INSTALLATION AT BREWSTER. Rev. James L. Stone late of Mansfield, has accepted an invitation to become the pastor of the Congregational Society in Brewster. The Installation will take place on Wednesday the 13th of May; Sermon, by Rev. Richard Stone of Sherburne.

*** The new Unitarian Church, in Montreal, is to be opened for public worship, the second Sunday in May, (11th.) The Dedication Sermon will be preached, on that day, by Rev. Dr. Gannett of this city.

LIBERATED SLAVES!—*Employment Wanted.* Places are wanted, either in town or country, for the following colored women, lately slaves in Louisiana; being a portion of those recently emancipated by John G. Palfrey, Esq. Secretary of the Commonwealth, viz:

BETSEY, 31 years old, having a son 5 years old.
MARIA, aged 23, having a daughter 2 years old.
MARGERY, aged 21, having two snfants.
ROSE, aged 13 years.
FRANKEY, [girl,] aged 12 years.

The last named have some knowledge of housework. They are all believed to be strong and healthy, of correct deportment, and more capable and intelligent, than the average of persons of their class in Louisiana. They are now in Boston, on expense; and wages are not so much a consideration as procuring for them, immediately, homes in respectable families, where they may learn to gain a subsistence for themselves and their children.

Persons disposed to receive one or more of them, will please write by mail, to

ELLIS GRAY LORING
No. 27 State Street, Boston.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

The Government is collecting its military forces upon the confines of Texas. There are at Fort Jesup seven companies of Dragoons and sixteen companies of infantry, and more are ordered there.

The recent Canal Law, passed by Illinois, is understood to be satisfactory to the foreign bondholders, and the public works and credit of that State are again supposed to be placed on a satisfactory basis. If Illinois escapes repudiation, every State may, for none was borne down by a heavier burden.

Two of the New York Insurance Companies have presented a Sextant, Spy-Glass, and Quadrant, a handsome gold watch and chain, together with three hundred dollars, to Benjamin Clough, mate of ship Sharon, of Fairhaven, for his splendid achievement, of which an account was given a few months ago in all the newspapers, in recapturing that ship from native pirates in the Pacific.

A single locomotive on the South Carolina Railroad, transported 1691 passengers in one direction, and returned the same day with 696.

The Farmington Canal is again in active operation between Northampton and New Haven. It is pleasant to find that new improvements do not destroy old establishments. So vast is the multiplication and expansion of business, that after Railroads have exhausted their capabilities of transportation, more is left for canals and turnpikes, than they originally enjoyed.

A fire, which has been raging in the tract of woodland on Long Island, and which came near destroying the village of Fire Place, has devastated a territory of thirty thousand acres.

The St. Louis New Era of April 15th, gives an account of several companies of emigrants, who have assembled at various points on the interior boundary of Missouri, and are about starting for Oregon. These emigrations are accompanied with circumstances of great difficulty. They require extensive arrangements for transportation, subsistence by the way, and the commencement of settlement, after reaching the point of destination. They are conducted with much system, and include large companies, a thousand or more individuals. Horses and wagons, in great numbers, are required, and many weeks and months are consumed in the transit. Fatigues and privations, such as the people of this favored country, who remain at home, cannot conceive of, are endured, on the route, and in the new country when reached. If it should turn out that neither Texas nor Oregon is to be included in the Union, how many unfortunate and unhappy creatures will find themselves expatriated and ruined! Captain Freemont, having been promoted for his former meritorious enterprises as an explorer of the country beyond the Rocky Mountains, has started on another tour of similar service. One hundred and fifty young men accompanied him from Independence.

The stock is entirely taken up for the Railroad from Cincinnati to Sandusky, thus uniting the Ohio River with Lake Erie.

The publication of the correspondence, connected with Mr. Wise's proceedings at Rio Janeiro, shows that he has entered with extraordinary resolution upon a scrutiny and exposure of the ways, in which both English and American citizens evade the laws of their respective countries, and prostitute their flags to the nefarious slave-traffic. Indeed it is getting to be quite evident that the malicious ingenuity of men, stimulated by avarice, is altogether too strong to be restrained by law or by Government. We have indulged, for a long time, the satisfaction of thinking that a check has been put upon it, by declaring it piracy, and by vigilant squadrons of armed ships, but it now appears, that the trade has, all the time, been going on, undiminished in extent, but aggravated in its cruelties, by the means which have been so fruitlessly employed to check it. Mr. Wise has succeeded in dragging much of the hidden mystery of this iniquity to the light. Whether any adequate remedy can be devised is doubtful. The only way to put a check upon iniquity is to make men better.

The Great Western sailed from New York for England on the 23d with 140 passengers.

A man was killed on the morning of the 25th on the Lowell Railroad. He was walking on the tracks, jumped from one track to the other to avoid an advancing merchandise train, not knowing that a passenger train was coming in the opposite direction on the other track. Neither of the conductors was to blame, for, of course, they supposed that he would avoid them by stepping on one side of both tracks. A man was also killed, a day or two ago upon the track of the Baltimore and Ohio Railroad.

There has been a rebellion or insurrection in Jefferson College, at Charlottesville, Virginia. The military were required to be called out, and the students all left the College.

The English mail for Canada, brought by the Caledonia, loaded three stage wagons, drawn by four horses each. The newspapers were in some forty or fifty large white leather bags, and the letters in sheet-iron chests.

General Houston has avowed himself opposed to annexation.

Sir George Simpson, one of the Directors of the British North West Fur Company, came as bearer of despatches on the Oregon Question, in the Caledonia.

The Cincinnati Atlas states that Dr. Locke, finding it inconvenient to walk so often from his dwelling house to his lecture room in the medical college, has placed a wire conductor from his study to the top of his house, and thence over the roofs of buildings and across several streets and squares to his class-room in the college; so that he sits quietly alone in his arm-chair at home, and talks to his students in the lecture hall. He sends his thoughts through the air, over the heads of the throngs that crowd the streets, and undisturbed by its noisy bustle and the clamor of its innumerable voices. The electro-magnetic element, thus serves as an obedient, faithful, and untiring messenger, concealing its errand from all whom it passes, and delivering it with perfect precision and the rapidity of light.

The late Mr. Coleman sold the patent for his improvement on the piano, in this country for $110,000 and ten per cent, on sales, amounting to $250 per week. He sold it in England for £60,000, and ten per cent on sales.

Each member of Congress is supplied with Gales and Seaton's State papers, 21 vols.—Gales and Seaton's Register of Debates, 20 to 30 vols., Extra Globe, 12 vols., Peter Force's American Archives. The aggregate cost of a copy of these several works is about 600 dollars. They are given to the public libraries of the country as well as to members of Congress. The American Archives is an invaluable compend, and is providing, for the American historian an apparatus of materials such as has never been provided before in any country or age.

The London papers, by the last arrivals, mention the deaths of Miss M. H. Andre, only remaining sister of Major Andre, aged 93, of Sir Thomas Saumarez, Mr. Drummond Hay, Admiral Carpenter, Major General George Reeves and Sir Thomas Corsellis, Lieutenant Generals Pritchard and L'Estrange, and General Sir Charles Wade.

Four different languages are spoken in the realm of Great Britain and Ireland. 2,000,000 in Ireland speak Irish only, and 100,000 in Wales Welsh only. In Scotland there are many who cannot speak English, and in the isle of Man there is a race who speak a branch of the Teutonic dialect, peculiar to themselves. In Russia thirty different languages are spoken.

The papers contain the letters of Luis G. Cuevas, the Mexican minister of Foreign affairs to the American minister, closing diplomatic relations with him, and to the resident ministers of the leading foreign States, protesting against the proceedure of the United States Government, in the passage of the annexation resolves.

The Texan Secretary of State is said to be on his way to England, where for some time he was Texan minister. It is supposed that he is charged with a secret mission, and that some important negociations are in progress, between Texas and Great Britain, having an adverse bearing upon the annexation project.

The large clock manufactory at Bristol, Connecticut, was totally consumed on the 23d. This factory was a great establishment. Its clocks were in demand in the remotest parts of America, and found their way all over England. Its travelling agents penetrated to every settlement on the frontier. As there is another branch of the establishment in New Haven, the business will not be suspended.

The Kennebec river was dammed across some years ago, from shore to shore. It was one of the greatest works of the kind, in this or any country. The dam had a wide foundation of frame work and broken rocks in the bottom of the river, and was raised to a great height, presenting faces of the most massive and beautiful masonry, and having on each bank below the dam, extensive lock-works for lowering boats and timber from the basin above into the river below, or vice versa. The pond created by it covered 1200 acres, extending 16 1-2 miles, average depth 16 feet. 2,500,000 feet of timber, 25 tons of iron, and 75,000 tons of ballast were used in making the dam. 800,000 cubic feet of stone in the masonry. Whole cost $300,000. Not long after its completion this grand work was demolished by a freshet, which actually forced its way around the dam by perforating the solid and lofty banks, carrying away vast quantities of earth, and houses which stood on the mountain side, from fifty to a hundred feet above the river. A few years since the dam was partially repaired. But now we are glad to learn, it has passed into the hands of capitalists, and there is a prospect that one of the most beautiful spots in America, will become the seat of great manufacturing and mechanical establishments.

The Bowery Theatre in New York city, has been burnt down, the fourth time in some dozen or fifteen years.

The bell cast for the repaired minster at York in England, weighs nearly 13 tons, with the stock, 16 tons. Its height 9 feet 6 inches. Its clapper of wrought iron, 4 hundred weight. It requires twelve men to ring it.

The New York canal business according to the returns from the office at Troy, commenced with a considerable increase over the first week of last year.

On the evening of April 26th there was a violent storm of rain, hail, and thunder at Baltimore, and over that region of country. Many houses were damaged, and a man named William Wilson was killed by lightning at York, Pa.

Arrangements seem to be going on to put into operation a fleet of French trans-atlantic steam packets. The ports will be, one in France, and New York, Havana, Martinique or Guadaloupe, and Rio Janeiro.

There has been another horrid procedure, in the form of Lynch law, in one of the counties of Missouri, in which several lives were lost.

The people of Iowa have rejected the state constitution by an overwhelming majority, and it is now proposed by them to divide their territory into two parts, one to be called Iowa, and the other Dacotah.

The prisoners in a jail at Woodstock, N. B., set fire to the building. The jailer finding the building in flames, unlocked their doors; they remained until they had helped him secure his furniture, and then escaped, making their way, it is probable to the American lines, only a few miles off.

The property, on which the legacy duty was paid in England in 1844 was considerably over $200,000,000.

The foreign correspondent of the Boston Daily Advertiser, in one of his interesting letters, after describing the ruins of the temples and other structures of the eternal city, says, 'But the greatest of the Roman ruins, is the living MAN.'

Mr. Thomas Gaffield, a skilful, industrious and successful boot manufacturer, in this city, having lately retired from business to a country residence, while on a drive, with Mr. William Edwards of Haverhill, near that town, on Monday last, was precipitated from an embankment about 20 feet. They were both killed—one having his neck broken, the other was crushed by the weight of the horse, who, when discovered was laying upon them, being immovably entangled in the harness.

The wreck of the Swallow, having been partially raised, owing to some of the machinery giving way, has sunk to a greater depth than before.

It appears by an article in the Boston Daily Advertiser of May 1st, that the anastatic process of printing, as it is called, which is justly regarded as a most important improvement, was first discovered by Mr. Thomas Dixon, then of Salem, now of Taunton, several years ago. The October number of the North American Review, 1840, contains a specimen of the invention of this most ingenious chemist and artist.

There was, on the afternoon of the 7th of April, about four o'clock, a most violent and fearful earthquake under the city of Mexico, demolishing bridges, aqueducts, and other structures, and injuring the walls of churches and houses.

Commodore Stockton has sailed from New York, with sealed orders. His squadron consists of the Steamship Princeton, the sloops of war, St Mary's and Saratoga, and the brig Porpoise—destination supposed to be the Gulf of Mexico. The War Steamer in the Charlestown Navy Yard is understood to be preparing for service as rapidly as possible.

The Old Colony Railroad is advancing with much rapidity, and under the most auspicious circumstances. The iron for its track, would cost now $100,000 more than it did when purchased, in November last.

There is no election, and no approach to one, in the ninth Congressional District of Massachusetts. The elections in Virginia have resulted adversely to the whig party.

The Maple Sugar, made in Vermont this spring, is estimated at the value of a million dollars.

MORE BOSTON LIBERALITY. We learn that Hon Jonathan Phillips, of Boston, has lately made a generous present of a fine toned Bell weighing 1500 pounds, costing about $400, to the First Congregational Society in Rowley. Mr Phillips is the direct descendent of one of the early clergymen of Rowley, and has proved himself by his generosity worthy of the esteem of those who dwell on the soil once consecrated by the prayers and labors of his pious progenitor. [Salem Register.

☞ CHURCH OF THE SAVIOR. *Removal of their place of Worship, from the Old South Chapel to Amory Hall.* From increase of numbers, it being found inconvenient to continue the Sunday Services at the Old South Chapel, the Committee to whom was assigned the duty of procuring a suitable place, have engaged Amory Hall as the place of Worship for the CHURCH OF THE SAVIOUR until their Church and Chapel is erected. my3

☞ The next Semi-annual Meeting of the Middlesex Sunday School Society will be held in Medford, at Rev Mr Stetson's Church on the second Wednesday (14th) of May.

The services will commence at 10 o'clock, A. M.—The forenoon is devoted to a conference of the Teachers, and the afternoon to a Sermon and Addresses.—All the friends of Sunday Schools are invited to attend.
my3 2w B. FROST, Sec'y.

Religious services at the usual hours, will be held at Amory Hall, To-morrow, (Sunday.) All persons interested are invited to attend. Seats Free. m3

☞ THE BOSTON SOCIETY OF NATURAL HISTORY will hold their Annual Meeting on Wednesday next, in their Hall, at 3½ o'clock. Address by Rev Charles Brooks. my3

☞ JOHN B. GOUGH will lecture for the *last time* this spring (on a Sunday,) at the Tremont Temple, on Sunday evening, May 4th, as he leaves during the week for the West. MOSES GRANT,
Pres. B. T. A. Soc'y.
F. R. WOODWARD, Sec'y. my3

☞ UNION PASTORAL ASSOCIATION.—The next regular meeting will be at the house of Rev. Henry A. Miles, in Lowell, on Tuesday, May 13, at 11 o'clock. By order of the Secretary.
my3

☞ NOTICE. The Middlesex North Association are hereby notified of their next meeting, at the house of Rev Mr Babbidge, in Pepperell, on the First Wednesday in May, the 7th inst., at 10 o'clock, A. M.
ap26 JOS. C. SMITH, Scribe.

☞ NOTICE TO AUXILIARY ASSOCIATIONS. Associations auxiliary to the American Unitarian Association, are requested to make their annual payments to the Treasurer, Henry P. Fairbanks, Esq. corner of Milk and Kilby streets, on or before the 20th of May, as his Report will be made out at that time.

Agents of Auxiliaries who have been at any expense in the transportation of the Tracts, will deduct the amount from the funds when collected.

C. BRIGGS,
ap26 4w General Sec. A. U. A.

MARRIAGES.

In this city, 30th ult, by Rev Mr Lothrop, Mr Ossian D. Ashley to Miss Harriet A. Nash.

29th ult, by Rev Mr Taylor, Mr Samuel R. Smith, of Baltimore, to Miss Martha Matson of Boston.

In Cambridge, 24th ult, by Rev Mr Albro, Mr Lyman Whipple of Somerville, to Miss Sarah Louisa Clement of C.

In Newton, 17th ult, by Rev Mr Muzzey of Cambridgeport, Aaron Adams, Esq. to Miss Caroline H. Gilmore.

In Chelsea, 27th ult, Mr Charles A. Lemont to Miss Harriet D. Carter, daughter of Otis Carter, Esq. of Harrison, Me.

In Boxboro', 15th ult, Mr Benj F. Whitcomb to Mrs Susan Kid, both of Stow.

In Northboro', Mr Curtis Sawyer to Miss Sarah A. Crosby; Mr Phinehas Gates of Grafton, to Miss Hannah Wood of N.

In Portland, Me, 16th ult, Rev George L. Prentiss of New Bedford, Mass. to Miss Elizabeth, youngest daughter of the late Rev Dr Payson of P.

DEATHS.

In this city, 23d ult, of consumption, Laura Ann, daughter of Thaddeus Conant, 23.

27th ult, Mr John McDuff, 26.

28th ult, Mr Benjamin True, printer, 80, a venerable and worthy citizen.

In Milton, Mrs Elmira Thayer, wife of Mr James Thayer, 36.

In Dedham, 24th ult, Mrs Sarah Richards, 83.

In Haverhill, 28th ult, Thomas Gaffield, Esq. of Boston, 53.

In Hanson, 22d ult, Isaac B. Barker, Esq, 91.

In Northboro,' 12th ult, Elizabeth W., daughter of Mr Jairus Lincoln, late of Hingham, 20.

In Penfield, Illinois, March 3, Mary Ann, eldest daughter of Thomas Pike, formerly of Charlestown, Mass, 30.

NOTICE. I have authorized CALEB HARTSHORN, of this city, to receive subscriptions to the True American, newspaper, to be published in the city of Lexington, Kentucky, and to be devoted to the gradual and constitutional emancipation of Slaves in that State. Price, $2,50 per annum, payable in advance.

CASSIUS M. CLAY, Esq., of Lexington, Ky., will be Publisher and Supervisor of the True American. W. C. BELL,
Gen. Agent for C. M. Clay.

C. HARTSHORN is to be found at the Bookstore of T. H. Webb & Co., 39 Washington st.
my3 3tis

MONTHLY MAGAZINE, for May.
—CONTENTS—
John Wickliff, the Reformer.
A Soul Gained and a Soul Lost, with a Scriptural Commentary.
Sicilian.
Christian Unity.
Stanzas.
Hearing and Preaching, No 2.
Accountability, a Sermon by Rev S. Barrett.
Denominational Titles.
Intelligence.
The Benevolent Fraternity of Churches.
Items.
Just published, by L. C. BOWLES, 118 Washington street. my3

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXIX, for May 1845.
—CONTENTS—
Art 1. Unitarianism in Great Britain and Ireland.
2. Lays of the Gospel.
3. Barnes and Bush on the Old Testament.
4. Poetical Contributions.
5. The American Church and Clergy.
6. An Interview with Time.
7. Cheap Literature and the Newspaper Press.
8. Translations from the German.
9. Notices of Recent Publications.
10. Intelligence.

The Examiner is published once in two months in numbers of 144 pages each, at *four dollars per annum*, by CROSBY & NICHOLS, 118 Washington street. my3

CHILD'S FRIEND, for May. Just published by L. C. BOWLES, 118 Washington st.
—CONTENTS—
May Morning;
To Nature;
The Shipwreck;
Memento;
Diversity of Opinion;
Noble Instance of Moral Courage;
Spring is Coming;
The Cousins;
Faith and its Reward, a True Story. my3

LATE NEW WORKS AND PRICES. At *JORDAN, SWIFT & WILEY*, 121 Washington street.

THE GAME OF LIFE, by Retzch, a beautiful Allegory of Life, 25 cents.

THE SCHOOL GIRL IN FRANCE, and of its Convents, 25.

LARDNER'S LECTURES on Science and Art, with plates, 25.

THE LIVING AGE, a weekly selection of the Spirit of the English Magazines, 12½ cts, or $6 yearly.

SKETCHES of Imposture, Deception and Credulity, 25, &c. &c.

J. & Co. have been for many years agents for the principal Magazines and Periodicals, which they they furnish in this vicinity at subscription prices, post free.

☞ Orders for all works promptly supplied. m3

AMERICAN AND FOREIGN BOOK AND PERIODICAL ESTABLISHMENT. Books from the Trade Sales. SAXTON & KELT, have just received complete sets of

Harpers' Family Library, comprising works upon all subjects, and containing 171 vols, 18mo, cloth.
Harpers' Classical Library, 36v, cloth.
Boy's and Girl's Library, 32v, cloth.
Lord Bacon's Works, 3v, 8vo, cloth.
Hunt's Merchant's Magazine, and Commercial Review, 11v, library.
Murray's Pocket Edition, Lord Byron's Works, 10v cloth, gilt edges.
McCulloch's Universal Gazetteer, 2v, 8vo, library.
Encyclopædia Americana, 13v, different styles of binding.
Selections from Fragments of Voyages and Travels, by Capt Basil Hall, 25c.
Thier's French Revolution, 2v, prime ed; also, the cheap ed, 2v, paper, $1,25.
Sketches of Imposition, Deception and Credulity, 1v, cloth, 37½; paper 25c.
Lord Bollingbroke's Works, 4v.
SAXTON & KELT,
my3 133 Washington st.

UNITARIAN TRACT, No 212. Christ our Head, by Rev A. B. Muzzey, for March. Published for the American Unitarian Association, by JAMES MUNROE & CO., Agents, 134 Washington, opposite School street. ap19

80 VOLUMES OF JUVENILES, published since last May, suitable for SUNDAY SCHOOL LIBRARIES.

Flowers for Children, Turns of Fortune, Kate and Lizzie, The Two Apprentices, Domestic Tales, The Farmer's Daughter, The Young Student, 3 vols, The Robins, Tales of the Saxons, Frank and Harry and Lucy, new editions, Picture and Verse Book, Stories for Children, I will be a Gentleman, I will be a Lady, Morton Family, Lost Child, Providence illustrated, Widow's Jewels, William Penn, Lives of Apostles, with plates, Mountain Cottage &c., Fairy Cabinet, New Stories for Boys, New Stories for Girls, Brother and Sister, Day in the Woodlands, Rural Tales, Cleavelands Stories for Children, Allegories and Sacred Lessons, Allen Lucas, Great Secret Discovered, Child's Delight, Clever Stories, Oberlin's Memoirs, with additions, Energy, Facts for Boys, Family Pride, Beauties of American History, Adolphus and James, Frank Fairfield, Hofland's Works, 6 vols, American Merchants, Uncle Barnaby, Keepsake Stories, Lessons without Books, Little Book of Knowledge, The World Before You, Little Stories for Little Folks, Lives of Children, Mother's Jewels, Oliver Cromwell, Rural Tales, Rhoda, Settlers in Canada, Story of Grace, Stories of the Revolution, Stories to Teach Me to Think, The Tamed and the Untamed, The Two Friends, Two Apprentices, White Lies, Wonders of Art, Goldmaker's Village, Beauties of French History, Illustrations of Humble Life, Jane Brush, My Own Story Book; with a large supply of Works suitable for Teachers' Libraries.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st.

*** J. M. & Co. have received in addition to the above a large stock of Juveniles for Sabbath and Day School Libraries, the most of which, with those above, can be sold at the low price of 25 to 30c per vol, neatly bound in cloth, gilt back.

Any Works taken and not found of suitable character may be returned and exchanged for others, or the money refunded.

A Catalogue of the standard books suitable for Parish Libraries can be had at our Store. my3

SALES ROOM OF THE INSTITUTION FOR THE BLIND, 152 Washington street, 3d door South of Milk street—Where may be found all the articles manufactured by the Blind, viz: Mattresses, Feather Beds, Chair, Pew and Couch Cushions, German Bolsters for Invalids, Coir and Manilla Entry Mats.

Old Mattresses cleansed and made over at short notice. Sofas and Stuffed Chairs repaired. Stools, Chairs, Settees, &c. seated with cane. All goods warranted and put at the lowest prices. Liberal discount made on large orders.

N. B. The profits of this establishment go to the Blind themselves, who ask not for charity nor for higher prices than other workmen. 3tis3tos ap19

CRUDEN'S CONDENSED CONCORDANCE; SECOND EDITION. A Complete Concordance to the Holy Scriptures by Alexander Cruden, A. M.—A new edition, condensed, with an Introduction by Rev. David King, D. D.

☞ Cheap edition, boards $1,25, sheep $1,50;—fine edition, cloth $2,00, sheep extra $2,25.

From the Rev. Baron Stow.

'I have examined Cruden's Condensed Concordance, and am happy in expressing my conviction, that by publishing the work, you have rendered to biblical students an important service. In fulness and accuracy, it far exceeds any other work of its kind with which I am acquainted. Teachers in Sabbath schools and Bible classes, as well as ministers of the gospel, will find it an invaluable guide in the search for the treasures of the Divine word.'

From the Rev. William Jenks, D. D.

'I am free to express a favorable opinion of its design and execution.

OPINIONS OF THE PRESS.

'We are happy to introduce this volume to our readers; and thank the publishers for providing so invaluable a work, at so reasonable a price. It will be worth the best effort of the Sabbath school teachers, and larger pupils, to make this a part, and, next to the Bible itself, the best part of their apparatus for preparing themselves for their Sabbath recitations. The condensation effected on this edition, leaves the book even more perspicuous, and a readier help than before.' [Christian Mirror.

'This edition of Cruden's celebrated work is somewhat re-arranged and condensed. These changes probably do not impair the value of the work, either to the minister or the private servant of God's word: while they reduce its bulk so as to bring it to a low price. [N. Y. Evangelist.

Ministers and students in theology will avail themselves of an indispensable book of reference, furnished them in a style of so much beauty and compactness, at so low a price. To the Sabbath School teacher, a good concordance is as necessary as to a pastor.' [New York Observer.

'Cruden's Concordance has stood for more than a century, not only unrivalled but unapproached in the department of biblical learning to which it belongs.—The work has lost nothing of its value from being condensed, as we find it, in the present edition.' [Albany Religious Spectator.

The present edition, in being relieved of some things which contributed to render all former ones unnecessarily cumberous without adding to the substantial value of the work, becomes an exceedingly cheap book.' [Albany Argus.

'G. K. & L. are doing the American ministry and church a great service by the publication of this invaluable work, at a price which brings it within the reach of all. We cannot see but it is, in all points, as valuable a book of reference, for ministers and Bible students, as the old edition.' [Christian Reflector.

'All in the incomparble work of Cruden that is essential to a concordance, is presented in a volume much reduced both in size and price.' [Chris. Watchman.

'The most full and correct Concordance of the Scriptures ever published in the English language is the great work of Alexander Cruden. The new condensed and cheap work prepared from the voluminous and costly one of Cruden, opportunely fills a chasm in our biblical literature. The work has been examined critically by several ministers and others, and pronounced complete and accurate.' [Baptist Record.

Published by GOULD, KENDALL & LINCOLN, 59 Washington street. 4w ap26

ONE THOUSAND NEW VOLUMES, Just received by BENJ. H. GREENE, 124 Washington street, a very large supply of Books for Sunday School and Juvenile Libraries. In addition to his usual supply, about one thousand volumes have just been received from New York and Philadelphia, comprising a very choice collection, and all selected with a view to furnishing Libraries the present season.

At the above store are published the principal Manuals used in our Sunday Schools.

Clergymen and others are particularly invited to examine the above Books, and any orders will be punctually attended to, and every accommodation will be given.

Sunday School Depository, 124 Washington, corner Water street. ap26

BOARD AND INSTRUCTION. A clergyman in the country wishes to receive into his family, for board and instruction, four or five young ladies, from 12 to 14 years of age. His residence is in a pleasant and healthy location, about twenty miles from Boston, and having daily communication with the city by stage and railroad. Instruction in the school will be given by a young lady, recently a member of the Normal School at West Newton.

TERMS—for board and instruction, $4 per week.

Reference to Rev. C. W. Upham, editor of this paper, Dea. S. Greele, Boston, and Rev. Cyrus Peirce, Principal of the Normal School. ap26

THE MORTON FAMILY. Just published, The Morton Family, by a Young Lady. Contents: A Pleasant Home, Traits of Character exhibited, An Account of Mr Wentworth, Sad Effects of Anger, Remorse, A Death Bed Scene, A Change of Residence, Reverses, Brighter Prospects, Conclusion. 1 vol. 18mo. Price 25 cents.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. ap19

BOOKS FOR SABBATH SCHOOL LIBRARIES. *CROSBY & NICHOLS*, 118 Washington street, would invite the attention of Clergymen, Teachers and others, to their collection of Books for Sabbath School and Juvenile Libraries.

During the past year they have been continually engaged in collecting and examining all the new publications for the young, and have also been careful to obtain the opinion of Clergymen and others who have examined most of them with a view to their fitness for our Sabbath School Libraries, they will be able to offer a list of Books which are known to be good.

A Catalogue, as far as completed, will be advertised in a few days.

C. & N. will soon publish, A Scripture Catechism for the higher classes in Sunday Schools, by a Clergyman. CROSBY & NICHOLS,
ap19 118 Washington st.

KIMBALL'S FURNISHING STORE, No. 28, Washington street. At this place may be found every article necessary for Gentlemen's wear. Garments are made to order in the best manner. COATS, PANTS & VESTS, from German and French Cloths and Doeskins, at the lowest prices. Their goods are permanent in colors, durable in wear, and will retain their good appearance to the last. Constantly on hand, Gloves, Hosiery, Neck-Stocks, Scarfs, Handkerchiefs, &c. &c., together with a full and complete assortment of ready-made Linen.

☞ Travellers or gentlemen suddenly leaving home will find this place both economical and convenient.—A full suit furnished at 48 hours notice. ap26

DENTISTRY.
Dr. Rufus E. Dixon,
SURGEON DENTIST,
NO. 7 WINTER STREET.
mh29 tf

MISS L. PARKER'S ACADEMY FOR YOUNG LADIES, No 11 Pinckney street, Boston.

POETRY.

[For the Register.]

CHANGES AND CHANCES.

'Flee the shadow of this world.'

Changes and chances! who knows not their power,
To throw light and shade, o'er the varying hour,
We crown us with rosebuds, whose early blight,
Withers the beauty, enclosed to the light!

Changes and chances, are our portion on earth!
They are blended with being, at the moment of birth!
Veil our bright light, with the cloud and shower!
And sweep from our homes, the fruit and the flower!

We fear not! we have the hope, and the trust!
The fruit and the flower will spring from the dust!
The flowers we have cherished, so fragrant and sweet,
Which have scattered their perfume, to fall at our feet!

They will strengthen our soul, in its conflict and toil;
Lest passion and error, should its purity soil!
That with pure and free thought, it should look up to heaven,
Beyond chance, or change, for the hope that is given!

L. S. P.

'The Lord turned and looked on Peter.'

[Luke xxii, 61.

What language in that look! Swifter than thought
The Apostle's eye it caught,
And sunk into his very soul!
Through ev'ry vein a thrilling tremor crept:
Away he stole,
And wept;
Bitterly he wept!

And thus it seemed to say: 'Was that *thy* voice—
Friend of my early choice!
And is thy vaunted courage fled?
Was it for this I stretched my hand to save—
And bade thee tread
The wave,
The treacherous wave!

And thou, my warmest friend, hast *thou* forgot
Thy Master's present lot—
His former love—thy hope—thy fear!—
Thy thrice-told tale dost thou remember yet?
Dost thou still hear
Thy vow—
Thy broken vow!

Such was that piercing look! swifter than thought
The Apostle's eye it caught,
And sunk into his very soul!—
Through every vein a thrilling tremor crept:
Away he stole,
And wept;
Bitterly he wept!

[From an English paper.

ORIGINAL HYMN.

BY FRANCIS BROWN.

How sweet the streams that glide,
Fresh from the mountain side,
Adown the vale;
Seen in the morning hour,
While Spring exerts her power,
Filling with joy each bower,
And life each gale.

But from Religion flow,
O'er youth's bright scene below,
Streams still more sweet;
New graces they impart,
O'erspreading all the heart,
And crowning every part,
With life complete.

Thence flow affections pure,
Love, that shall e'er endure,
When time shall cease;
Thence Praise, sincere and free,
Virtues, in harmony,
The soul's true Liberty
And Lasting Peace.

Then to the sacred brink,
Oh! let us come and drink
Draughts rich and pure;
Refresh'd, the noble powers,
Within these souls of ours,
Will seek the heavenly bowers,
For bliss secure.

Yes, yes, we'll come with joy,
These hours of youth employ,
So kindly given;
O God! thy strength bestow,
Give us thy will to know,
Thy light, to aid below
Our search for Heaven.

MISCELLANEOUS.

HUMBLE HEROISM.

Those whom we loved when we were children, who can be remembered among the earliest friends who have blessed our lives, are always, even in after years, objects of a peculiar interest to us. There seems to hang about them a charm which makes the old wrinkled face a pleasant sight, the cracked and tremulous voice a pleasant sound to us. It may be that it is this which bids me wish others beside myself to hear of and know the being about whom I am writing;—because she is joined with my earliest recollections, because her coming was thought of as a pleasant time among the children when I was a child; the picture on her snuff-box looked at with wonder and delight, and her oft-repeated stories eagerly called for listened to with such intense interest. Yet if the story of disinterestedness and devotion is ever interesting, then is the simple story of her life worth reading. Years of disappointment, of suffering and of sorrow, have left her, though with a body sadly weak and worn, yet with a soul strong and earnest in faith and resignation. Many who sit in palaces might envy her the peaceful conscience with which she can look back upon a life indeed well spent. Her story may be soon told, though it is one of more than common trial.

She used to tell of the old times when she was a girl; of her grandfather's large farm, of the fun and frolic of her girlish days, and of her ride home after her marriage upon a pillion. Since then many weary days of anguish and pain have dawned upon her. When she was first known to our family, however, she had been many years married, and her life of sorrow had but just begun. She had then eight children; two of whom were idiots, and almost helpless. She used, then, to work in various families, and thus to add to the scanty comforts of her home. Her husband was a good man, but not one of those who ever made much progress in the world; and though he did the best he could for his family, that was little enough. By the help of many kind friends whom she had attached to her by her faithfulness, she was enabled to live very comfortably. All her children but the two idiots were soon able to support themselves. The three eldest girls married and were well provided for; and of the others, one, a beautiful girl, worked industriously with her needle; while two boys were nearly old enough to do much for the support of the family. The two idiot children were loved and cared for most tenderly by all the rest. One, a girl of twenty or perhaps more, was entirely helpless. She knew only enough to call for bread when she was hungry, and her life was but the life of an animal. The other, a poor, harmless creature, had still some lingering traces of a mind. He used to go about the streets, the amusement of idle boys, or sit by his mother's side, happy if he had only a ball of twine or a few rags. His love for his mother was like that of an infant. He would stay by her side, and often would restlessly seek her when she was out at work. His one wish seemed to be that he might never be separated from her. He would often go to her, sometimes even seeking for her at a distance from home, again and again saying, 'Mother, when you die, may I die! when you go to Heaven, may I go to Heaven!' and after hearing her quiet 'Yes,' leave her, satisfied and contented. The daughter died many years ago, but the son lived until the last season, watched over and cared for to the last, by the mother whom he so much loved.

When we first knew old Hutty, she was strong and well, and called herself happy. But as years rolled on, troubles came. Her daughter, who was her stay and comforter, was seized with a fever which left her with a diseased brain. Two in the family deprived of intellect already, how could a mother bear such a blow as this? Could she give up this darling child? could she believe that her mind was indeed *gone*? that she, who had been her support, the cheerer of her troubles, was to be dependent upon her care too, as the other children were? She could not believe it; her hopeful disposition bade her look to the future for comfort. She said to herself, 'I will wait seven years before I give up the hope of her recovery.' And year after year rolled on, and always to the question of 'How is Elizabeth?' came the same answer, in a subdued tone, 'She is getting better, I think;'—though to every other eye the change for the worse was daily more perceptible. At last the seven years expired, and hope left her. The girl who was once so full of brightness and love and beauty, was now a poor raving maniac. Slowly and bitterly came the sad truth to the poor mother, and every day it was more and more evident that she must be removed from the mother's care to some place where other lives, at least, would not be endangered.

With this increasing sorrow came another. One of the sons on whom she had depended was doomed to the same dark fate. Insanity is settling upon him. He has lucid intervals, indeed, but they are less and less frequent, and his malady at each recurrence is more violent.

For the last three years, her own health has failed. Misery has done its work. Days and nights of anxious care have worn out the frail body until life is no longer desirable. But her prayer has been and is, that she may outlive the poor beings who are dependent on her care.

Out of eight children but four are left her that are whole in body and mind. The dear daughter whom she has loved so tenderly, her youngest child, has been removed to a safe retreat. Within the last year the idiot son has died. She watched over him, a man grown in stature, as she would have watched over an infant. When death was very near, he murmured, 'Mother, when you die may I die? when you go to Heaven, may I go to Heaven?'—as if the shadow of death had fallen upon him, and he felt as if he could not be separated from her. She closed his eyes herself, and prepared his body for the grave; then, having arranged her bed, she called a neighbor to help her lay the body upon it, and sat down beside it, calmly and quietly as if God had blessed her by taking her son away from trouble and suffering.

He was placed in a coffin which that night stood at the foot of the bed where she slept. 'I was not afraid to lie down beside him,' she said: 'I know where he is now. Death does not seem to me as it once did; there are worse things. I have prayed God that I may outlive my poor children, and I know he will grant my prayer. Two have gone already; I shall live to see the other two in their graves.' And it would seem as if faith kept her alive, so frail does she look; so as if body and soul were almost parted. Since the death of the idiot son, her old husband has died. He was taken away very suddenly and unexpectedly. She received this dispensation too, calmly and patiently, feeling that it was God's will. And now she is but waiting to fulfil her last duties upon earth, to see the two remaining sufferers at rest, and then to join them when it shall please God to call her.

One comfort remains to her, the comfort of a devoted son, a comfort which many in affluence would be glad to purchase with all their wealth. He is everything to her, toiling all day for her subsistence, watching over her sick bed, and performing a thousand offices which are not often included among the duties of a man. His whole life has been amid sickness and sorrow. He says he never knew what it was to pass a week without disease or insanity around him. God has spared him thus far, and the active life which he leads, the life of a fisherman, spending many hours of each day in the open air,—with a merry heart, and a cheerful temper,—keeps him strong and vigorous. How much more faithfully does he perform the mission which God has given him to fulfil, thus quietly and unostentatiously, than many a one whom the world looks up to and loads with praises and honors!

Blessed be the faith and strength which God imparts to his suffering children, that thus in the midst of such misery and sorrow, human hearts, bearing such heavy burdens, yet ever look upwards! How should we who are blessed with life's comforts, and know of trial only by the light pains and paltry vexations which life brings to all, take such a lesson to heart, and, placing the picture of such devoted self-sacrifice before us, strive with loftier purposes and a renewed faith to live as God would have us. S.

[Monthly Religious Magazine.

RESPONSIBILITY OF MOTHERS.

A mother is usually also a wife, and has the management of a family and a direct influence over those within her appropriate sphere. She, in subordination of course to her head, has the seat of authority and wields the sceptre of government. From a position of entire dependence she has risen to power and rank; and though her throne may be in a cottage, and her dominion the little world of household affairs, yet is she not the less really responsible, than that youthful queen who now sways a sceptre over the four quarters of the earth. But for what is she responsible?

She is responsible for the nursing and rearing of her progeny; for their physical constitution and growth, their exercise and proper sustenance in early life. A child left to grow up deformed, bloated, or meagre, is an object of maternal neglect.

She is responsible for the child's habits, including cleanliness, order, conversation, eating, sleeping, manners, and general propriety of behavior. A child deficient or untaught in these particulars, will prove a living monument of parental disregard, because, generally speaking, a mother can, if she will, greatly control children in these matters.

She is responsible for their deportment. She can make them fearful and cringing; she can make them modest or impertinent; ingenuous or deceitful; mean or manly; clownish or polite. The germ of all these things is in childhood, and a mother can repress or bring them forth.

She is responsible for the principles which her children entertain in early life. For her it is to say whether those who go forth from her fireside shall be imbued with sentiments of virtue, truth, honor, honesty, temperance, industry, benevolence, and morality, or those of a contrary character—vice, fraud, druakenness, idleness, covetousness. These last will be found to be of the most natural growth; but on her is devolved the daily, the hourly task of weeding her little garden—of eradicating these odious productions, and planting the human heart with the lily, the rose, and the amaranth, that fadeless flower, emblem of truth.

She is to a very considerable extent responsible for the temper and disposition of her children. Constitutionally, they may be violent, irritable or revengeful; but for the regulation or correction of these passions a mother is responsible.

She is responsible for the intellectual acquirements of her children, that is, she is bound to do what she can for this object. Schools and academies open their portals throughout our land; and every mother is under heavy responsibilities to see that her sons and daughters have all the benefits which these afford, and which their circumstances will admit them to enjoy.

She is responsible for their religious education. The beginning of all wisdom is the fear of God; and this every mother must teach.—Reverence for God, acquaintance with His word, respect for the duties and ordinances of religion, are within the ability to implant, and if the children grow up ignorant or regardless of the Bible and the Saviour, what mother when she considers the wickedness of the human heart, can expect them to rise up and call her blessed.

[Mother's Journal.

MRS. ELIZABETH FRY.

Elizabeth Gurney, Marlam Hall, county of Norfolk, (England.) She was born in 1780, and, as her mother died soon after, this young girl was subject to little control. Her father was very indulgent, and, though belonging to the Society of Friends, he was not very strict in restraining his children to the companionship of those of his own sect. Elizabeth was very handsome, and her birth, fortune and education entitled her to associate with the best of society. She went to London when she was seventeen, and mingled in all the gay amusements which the capital afforded. Still she showed, even at that age, an ardent wish to improve herself and learn everything which this new scene presented. Soon after her return, the family were visited by some of their Quaker connections, who were deeply imbued with the pious spirit that has so often been exhibited by the devout of this sect. Elizabeth's mind was awakened, and her heart changed. She adopted the plain garb of the Friends, gave up all amusement, and thenceforward devoted herself to doing good. Her first plan of usefulness was to open a school in her father's house for poor children. This young and lovely girl went out and gathered from the abodes of poverty, from lanes and fields, twenty-four of these destitute little beings, whom, day by day, she instructed and comforted. What a beautiful example for young ladies!

In 1800, Elizabeth Gurney was married to Mr. Fry, a gentleman of the most estimable character, who aided her benevolent plans, and generously allowed her a considerable sum for charities; and more than this, he was willing that she should devote the greater portion of her time to these missions of charity. It was while engaged in such, comparatively, private labors of love, that Mrs. Fry, hearing of the deplorable condition of the prisoners in Newgate, resolved to relieve them. She applied to the governor for leave to visit them. He attempted to dissuade her. 'You will be disgusted with their behavior and language,' said he. 'I am almost afraid, myself, to enter their apartments they are so vile.'

'I am fully aware of the danger,' meekly replied Mrs. Fry. 'I do not go in my own strength. God will protect me.'

'But, if youare determined on entering this den of iniquity, pray leave your purse and watch behind,' said the governor.

'I thank thee; I am not afraid, I do not think I shall lose anything,' replied the heroic woman.

She entered an apartment of the prison in which were confined about *one hundred and sixty women:* the condemned and those who were awaiting trial, being all huddled together, with many children, who were thus brought up in the school of vice. The cries and curses of those poor little victims to their parent's crimes added the darkest shade to the dreadful picture which met the pitying eyes of the angel of mercy. The astonished inmates of the prison gazed on her, as though she were indeed an angel. The pure and tranquil expression of her beautiful countenance soon softened their ferocity. It has been remarked that, if virtue could be rendered visible, it would be impossible to resist its influence. In Mrs. Fry, virtue seemed indeed embodied, so lovely and attractive was the manner of her benevolence; and this may account for the influence she at once gained over this host of abandoned creatures, who had seemed worse than savages.

She addressed them in the most gentle accents. 'You seem unhappy,' said she; 'you are in want of clothes; would you not be pleased if some one came to relieve your misery.'

'Certainly,' said one, 'we need clothes.'

'I am come to serve you, if you will allow me,' said Elizabeth Fry. She then went on to express her sympathy for them, and offer them hope, that they might improve their condition. She did not say a word about the crimes they had committed, nor reproach them. She came to comfort, and not to condemn. When she was about to depart, the women thronged about her.

'You are leaving us,' said they, 'and you will never come again.'

'Yes, I will come again if ye desire it,' she replied.

'We do! we do!' was echoed round the apartment.

In a short time Mrs. Fry made her second visit, and intended to pass the whole day. The doors were closed and barred, and she was left alone with the prisoners. 'You must not suppose,' said she to them, 'I am come without being commissioned.' She raised the Bible which she brought in her hand, and continued, 'This book, which has been the guide of my life, has brought me to you. It directed me to visit the prisoners; to take pity on the poor and afflicted. You are afflicted. I am willing to do all in my power to relieve you, but all my efforts will be in vain, unless you help. Are you willing to hear me read a few passages from this book?'

They assented, and she read from Matthew, chapter xx, the parable of the lord of the vineyard. When she came to the man who was hired at the eleventh hour, she paused for a moment, and then said, in a gentle but impressive tone, 'The eleventh hour now strikes for you, my friends. The greater part of your lives has been lost; but Christ is come to save sinners.'

Some asked who Christ was? Others said that he had not come for them; that the time was passed, and they could not be saved.

Mrs. Fry replied that Christ had died to save sinners; the poor and afflicted in particular he invited to come to him, for he had been poor and afflicted.

She passed the whole day with them, and during this visit had laid the foundation of a most happy change in that gloomy prison. She soon obtained permission to establish a school for the children of those poor women; and when she saw how joyfully their mothers acceded to her proposal of giving religious instruction to their little ones, she felt sure of success. The female whose maternal affection is warm and sure cannot be wholly lost to virtue. And thus she went on, softening, by her words of peace and arts of love, the most turbulent and perverse tempers, and even taming the violence of the unruly tongue which it would seem only a miracle could have accomplished. The reform was most astonishing; and thanks to her perseverance and the years she has devoted to this pious undertaking, a total change has been effected in the female departments of the prison. The influence of virtue has prevailed, and many wretched beings have found Newgate an asylum of repentance and heavenly hope.

THE FROZEN CREW.

There are fearful wonders upon the ocean; wonders in the tempest and in the calm; in the tropical heat, and in the cold of the frozen seas. Thousands and tens of thousands go down in the deep, and are no more seen forever. A most fearful fate has befallen a thousand sons of the ocean.

Long before the idea of the existence of a new world was contemplated by the Europeans, the northern seas had been traversed in every direction by the daring freebooters of the North, who often bore the title of *the Kings of the Sea.* They had discovered Iceland, and the settlement there formed, became an asylum for the hosts of north-men, who were driven from Scandinavia, by the gradual appoach of Southern civilization. In time Iceland also sent forth her colonies, and early in the tenth century effected a settlement upon the coast of Greenland. It long languished for want of sufficient population; at length, in 988, Erick Raude, an Icelandic chieftain fitted out an expedition of twenty-five gallies at Snefell, and having manned them with sufficient crews of colonists, set forth from Iceland, bound to what appeared to them a more congenial climate. They sailed upon the ocean fifteen days, and they saw no land. The next day brought with it a storm; and many a gallant vessel sank in the deep. Mountains of ice covered the waters as far as the eye could reach, and but a few gallies of the fleet escaped destruction.

The morning of the seventeeth day was clear and cloudless. The sea was calm, and far away to the North could be seen the glare of the ice fields reflecting on the sky.

The remains of the shattered fleet gathered together to pursue their voyage. But the galley of Erick was not with them. The crew of a galley which was driven farther down than the rest, reported that as the morning broke, the huge fields of ice that had covered the ocean were driven by the current past them, and that they beheld the galley of Erick Raude, borne by a resistless force, and with the speed of wind, before a tremendous flake of ice. Her crew had lost all control over her,—they were tossing their arms in wild agony. Scarcely a moment elapsed ere it was walled in by a hundred ice hills, and the whole mass moved forward and was soon beyond the horizon. That the galley of the narrators escaped was wonderful. It remained, however, uncontradicted, and the vessel of Erick Raude was never more seen.

Half a century after this, a Dutch colony was established upon the western coast of Greenland. The crew of the vessel that carried the colonists thither, in their excursions into the interior, crossed a range of hills that stretched to the northward; they had approached, perhaps, nearer to to pole than any succeeding adventures. Upon looking down from the summit of the hills, they beheld a vast and unbroken field of ice, undulating in various places, and formed into a thousand grotesque shapes. They saw not far from the shore a figure of an ice vessel, with a glittering icicle in a place of a mast rising from it. Curiosity prompted them to approach, when they beheld a dismal sight. Figures of men, in every attitude of woe, were upon the deck, but they were icy things. One figure alone stood erect, and, with folded arms, leaning against the mast. A hatchet was procured and the ice split away, and the features of the chieftain disclosed—pallid and deathly, but free from decay. This was doubtless the vessel, and that figure, the form of Erick Raude. Benumbed with cold, and in the agony of despair, his crew had fallen around him. He alone stood erect while the chill of death passed over him. The spray of the ocean and the fallen sleet had frozen as it lighted upon them, and covered each figure with an icy robe which the short lived glance of a Greenland sun had not time to remove. The Danes gazed upon the spectacle with trembling. They knew not but the same might be their fate. They kneeled down upon deck and muttered a prayer, in their native tongue, for the souls of the frozen crew, then hastily left the place, for the night was fast approaching. [Exchange Paper.

VALUE OF THE PRODUCE OF THE DIFFERENT STATES.

From the annual Report of the Commissioner of Patents, to which we have already alluded as a most valuable document, and of which we are glad to see Congress has ordered some 50,000 copies to be printed, we compile the following facts, founded upon estimates about the agricultural produce of 1844.

Of Wheat, there were produced ninety-five million bushels, worth, perhaps, on an average, 75 cents per bushel, equal to $71,250,000. Of this quantity Ohio produced the largest, say about 16,000,000 bushels. New York comes next, with about fifteen millions; Virginia and Pennsylvania raised about the same quantity each, between ten and eleven millions. Tennessee comes next, with near seven millions, and then Indiana with five and a half. Michigan is next, four and a quarter millions, being more than Maryland by nearly a quarter of a million.

Of Oats, there were raised one hundred and seventy-two millions and one-quarter bushels. In this grain New York takes the lead considerably, producing over 31 millions; Pennsylvania 24 millions, Ohio 20 millions, Virginia 14 millions, Kentucky, Indiana, and Illinois, each between 10 and 12 millions. The value of this crop at an average of 20 cents per bushel, was $34,000,000.

Of Indian Corn, there were raised 422 million bushels, equal, at 25 cents per bushel, to 105 1-2 millions of dollars.

Tennessee is by far the largest raiser of this grain, being down in the table for 61 million bushels; Kentucky and Ohio each raise about 48 millions, and Virginia 38, Indiana 24, North Carolina, Georgia, and Alabama about 22 each, New York, Pennsylvania, and Illinois about 19 each, South Carolina and Missouri about 13 each. It is mainly, therefore, a product of the South and the South and South West.

Of Potatoes, the crop is put at 100 million bushels, worth at 20 cents $20,000,000. New York raises 17 million, Maine 12 1-2, Pennsylvania 7, Vermont 6, Michigan 5 1-2, Massachusetts, New Hampshire, and Ohio nearly 5 each.

Of Hay, there 17 million tons, worth at $6 per ton $102,000,000; the second most valuable product of American agriculture, *doubling* that of cotton, as will be seen below.

New York raises about 5 million tons; Pennsylvania, Indiana, and Ohio, about 2 millions each; Maine and Vermont 1 1-2 each; Massachusetts, New Hampshire and Connecticut, from 6 to 700,000 tons each; New Jersey and Illinois about 475,000 each, and Virginia 444,000.

Of Cotton, the crop is put at 872 million pounds, equal, at six cents per lb. to $52,226,000. Georgia raises the largest quantity—213 million pounds; Mississippi, 105 millions; Alabama, 140 millions; North Carolina, 51 millions; South Carolina, 49, and Tennessee 39; Arkansas 14, Florida 9 millions.

Of Sugar, the estimate is for 201 million pounds, equal, at 2 1-2 cents per lb. to 5,000,000. Louisiana produces 160 million pounds, and the next highest is Indiana, with her maple sugar, 7 1-4 millions; Ohio and Vermont each produce about 4 1-4 millions.

Of Rice, there are 111 million pounds.

South Carolina has almost a monopoly of this staple, raising about 84 million pounds. Georgia raises between 17 and 18 millions, and Louisiana about five millions.

Of Tobacco, there are grown about 152 million pounds.

Kentucky takes the lead in this article, raising about 58 millions; Tennessee and Virginia each raises about 33 millions; Missouri 12, Ohio 6, and Maryland not much over half a million pounds.

From this estimate of the quantity and value of the chief agricultural crops of the United States, it results that Indian Corn is the most valuable of all our products. Hay comes next, and only just below. Its value exceeds that of Wheat, which comes third, about 50 per cent. and doubles that of Cotton, which stands fourth. Oats stand fifth and Potatoes sixth. [Courier and Enquirer.

Extensive Coal Depot. Few people, out of Philadelphia, have an idea of the great extent and importance of the Coal trade. If they should visit Richmond, an extensive Coal Depot, on the banks of the river Delaware, about three miles above the city, they might have some little conception of the extensive coal operations constantly going on hereabouts. Richmond is the Depot of the Reading Rail Road Company. It has been entirely built within two or three years, and may now be called 'The Coal City.' The extensive coal wharves are so constructed, that the long trains of coal cars come down, laden with coal, and in an incredibly short space of time their burthens are discharged beneath, by a single operation to each car. The tracks for the various trains branch off to the right and left, so that there is no interference or confusion with the respective trains, as they arrive and depart. Some of the wharves are so constructed, that vessels may be at once laden from the cars. The cars are all constructed to hold a certain quantity of coal; and the constant arrival of the trains, the busy scene of unlading, and the preparations of others for departure, with the puffing locomotives, 'which do every thing but talk,' present a spectacle of great activity and bustle.

Besides, you see the workmen with the loaded wheel-barrows, passing over platform-scales, which specify the exact weight of each load, and the other workmen occupied in the loading of the vessels, which come hither from almost every commercial town in the country, for this great article of Pennsylvania resources.

As a matter of course, this extensive Coal Depot brings a population, and creates demands for manufactures, agricultural productions, and the other wants of society. Houses are springing up—and from present indications, the vicinity of Richmond will soon become quite a region for manufactures, from its convenience in connection with the Rail Road to transport goods into the interior, and the facility which this great depot of coal will afford to obtain that article on the spot, for any kind of manufacturing power. [Sat. Courier.

THE ORIGINAL AND GENUINE

'ONE PRICE' STORE.

GEO. W. WARREN & CO.,

Importers, Jobbers and Retailers,

GRANITE STORE,

Opposite the Marlboro' Hotel,

192 WASHINGTON STREET.

WE would invite the attention of the public to our new stock of

RICH AND FASHIONABLE GOODS,

which far surpasses any, of our previous seasons, in variety, quality, and style; together with a very complete and extensive assortment of Foreign and Domestic Staple Goods.

Being the only Retailers in Boston who are Importers of

SHAWLS AND SILKS,

We are of course able to sell these articles much less than others who purchase this side, and have to pay an Importer's Profit. It is easy thing for all to advertise themselves as Importers, but if purchasers will take the trouble to examine the 'Imports,' which are always to be found in the daily papers on the arrival of every packet, they will learn who imports, and also who impose upon the public.

With particularizing the great variety of our

Shawls, Silks, Dress Goods, Linens, Woollens, White Goods, Domestic Goods, Mourning Articles, Fancy Articles, &c.

We will only say that we have every material for Ladies', Gentlemen's, or Children's Wearing Apparel, and alarge assortment of

FURNISHING AND HOUSEKEEPING GOODS.

All of which will be marked as usual, AS LOW, OR LOWER than the same quality of goods can be bought elsewhere.

We like to have our customers visit as many other places as they may desire before calling upon us—for having the

Largest, Handsomest and best Lighted Store in the Union,

we feel that it will be our own fault, if we do not make ours the place to buy the right article at the right place.

ANOTHER FACT.

Customers have frequently remarked, on finding our prices so very low, that they had before supposed that in so large and splendid a Store we could not afford to sell our Goods so Cheap—forgetting entirely, that while our expenses are only three times the amount of the common average of stores, our sales are ten times as large. In fact, we can better afford to sell our goods, under our present system and present business, at 5 per ct. profit than at 12½ per cent. profit at our Old Stand.

MERCHANTS AND TRADERS

who buy for cash, or for credit A 1, will find this the place to lay in their stocks—and to all we say,

☞ *Come once and you will come again.* ☜

ap12—6w GEORGE W. WARREN & CO.

SILKS, SHAWLS,

—AND—

HOUSEKEEPING GOODS.

DANIELL & CO.,

201 WASHINGTON STREET,

HAVING received by the late arrivals, a beautiful assortment of plain, figured, plaid and striped

DRESS SILKS,

OF A GREAT VARIETY OF COLORS.

Very superior manufactured black and blue black Silks, warranted not to spot, and believed to be equal to any in the city.

Long and Square Cashmere Shawls,

Of all colors. A large assortment of different kinds of plain and fancy SHAWLS and SCARFS.

We have a large supply of the same kind of

LINENS

that we have sold for many years past, and which are sure to give satisfaction to the purchaser.

HOUSEKEEPING GOODS

of every description—Quilts, Blankets, Linen Damasks, Table Cloths, Napkins, Hucabuc, Diapers, &c.

French Lawn and Linen Cambric Hdkfs.

Black and blue black Alepines, Alpaccas, Crapes and every other article of

MOURNING GOODS.

Mouseline de Laines, Corded Cashmeres, Marquis Cloths, Muslins, Barages, and many other styles of

DRESS GOODS.

Summer Cassimeres, Erminetts, Linen Plaids, and other kinds of goods for Children's Summer Wear.

☞ Our stock of White Goods, Prints, Cottons, &c. was never better. With our long experience, and facilities equal to any others in the same business, we feel confident of being able to offer every article at as low a price as can be obtained at any other store.

SMALL PROFIT AND ONE PRICE.

DANIELL & CO.,

201 WASHINGTON STREET.

ap12 3n

NEW SUNDAY SCHOOL BOOKS. Just published and for sale by BENJ. H. GREENE, 124 Washington st, the following new Books for Sunday Schools.

My Own Story, by Mary Howitt;
The Goldmaker's Village;
Settlers in Canada;
Flowers for Children, 2 parts, by Mrs Child.
Kate and Lizzie;
Turns of Fortune;
The Favorite Scholar;
I'll be a Lady;
The Two Apprentices;
Very Little Tales;
Dawnings of Genius;
The Maiden, by Arthur;
Frank Fairfield;
The Boy's Guide;
Knowledge and Love of God. ap12

CHRISTIAN LIFE. Endeavors after the Christian Life, a volume of discourses by James Martineau, 1 vol, 12mo, pp 300, price 63 cts, cloth binding. The English edition, no better print or paper, sells for two dollars and fifty cents.

Published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School st. ap5

LIFE OF GOUGH. An Autobiography of John B. Gough.

'Raging drink! thou'lt not enslave me;
Sparkling bowl! thou now art dim;
Angel Temperance stooped to save me
From tho death within thy brim.'

Just published; for sale at SIMPKINS'S, 21 Tremont Row. ap5

BOOTS AND SHOES.—*John G. Cary* has taken the Store *No* 233 *Washington Street,* Marlboro' Hotel Building, where he now has for sale a good assortment of BOOTS and SHOES. Having every facility, with an experience of thirteen years in the Shoe business, he hopes by strict personal attention and honorable dealing to give satisfaction and secure permanent patronage.

Ladies and Gentlemen are respectfully invited to call and examine. tf ap12

DEISM OR CHRISTIANITY. Four Discourses by N. L. Frothingham, Minister of the First Church.

Contents.—1. Evidence. 2. Creed. 3. The Difference. 4. The Warning.

This day published by CROSBY & NICHOLS, 118 Washington st. ap12

MEDICATED

Vapor Bath Establishment,

—AND—

ASYLUM FOR THE SICK,

No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr Henry B. May, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum, scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be served from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation with in itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity

REFERENCES.

Phineas Capen, Esq. Probate Office,	Boston.
Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
Samuel H. Gregory, 25 Court street,	"
A. Ball, M. D., 34 Tremont Row,	"
J. Tucker, M. D., 4 Hamilton place,	"
E. G. Tucker, M. D., 4 Hamilton place,	"
Daniel Mann, M. D., 20 Washington street, Salem.	
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street, Lynn.	
S. Newman, Esq,	Newburyport.
Philip Cushing,	"

my25

GREENWOOD'S PSALMS AND HYYNS.—J. JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship;' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

ap27 tf

DR. MORTON,

Late Wells & Morton,

NO. 19 TREMONT ROW.....BOSTON,

WOULD take this opportunity to return his thanks to his friends and patients generally, for the liberal support he has enjoyed in introducing his valuable improvement for inserting Teeth. He is happy to inform them, that owing to the great increase of his business he has been induced to enlarge his dental establishment, and has so far completed his arraugements and perfected the manner of executing the work as now to be prepared to INSERT TEETH with a facility corresponding to the very great demand which he has hitherto been unable to supply. Feeling perfectly confident of the great benefit that the community at large must ultimately experience from a real and substantial improvement of this nature. He has no hesitation, after being solicited by hundreds who have been benefitted by the application of this principle, to give information through the public journals; knowing that no candid or disinterested person who will inform himself on the subject can regard it in any other light than as a real and valuable invention.

Dr M. would also beg leave to inform those who may need the operation that he is enabled to remedy deficient Palates and Roofs or CLEFT PLATES, and give a faculty of articulation. All operations upon the Teeth performed and warranted to give satisfaction.

Operation performed by Dr Morton, 19 Tremont Row, upon a young man, aged 23. The nature of the case was a hair lip, cleft palate, deficient palatine arch, and nasal septum posteriorly running down anteriorly to a small nipple-like cartilaginous projection. That portion of the maxillary bone between the caspidatus was entirely wanting.

It is astonishing to what degree of perfection, art and science have arrived in supplying the deficiencies of nature, or those caused by accident or age.—Here is a young man with a whole upper row of teeth, and an entire new roof to his mouth, so ingeniously and naturally placed in his head as to afford him all the advantages derived from those parts in a perfectly formed mouth; and this, too, without inconvenience. [Post.

NEW HYMN AND SERVICE BOOK, for Sabbath Schools, by Hon S.C. Phillips, President of the Sunday School Society.

The Sunday School Service Book—in Three Parts. The publishers respectfully call the attention of clergymen, teachers and others, interested in Sunday Schools, to the peculiar merits of this Hymn and Service Book. Unusual pains have been taken by the compiler to prepare a work which will fully meet the wants of our schools, and leave nothing to be desired.

During the short time that 'The Sunday School Service Book' has been published, it has met with a most favorable reception, and is